

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXII.

Jackson, Miss., February 22, 1940

NEW SERIES
VOLUME XLII. No. 8

Who's Who and What's What

The Baptist Sunday schools of Meridian have put on a three months enlargement campaign.

Pastor H. H. Hargrove and the Columbus Ave. Church, Waco, will have Dr. M. E. Dodd with them in a revival meeting beginning March 24.

On another page will be found a cheerful note from Dr. W. T. Lowrey, now sojourning at 1429 South 8th Street, Waco, Texas. March 3rd will be his birthday. How about sending him a love letter.

It is not the prerogative of the churches to make laws for the government of the country. But it is their duty to bear witness to truth and set proper standards for men's conduct and insist on obedience to law, and enforcement of it.

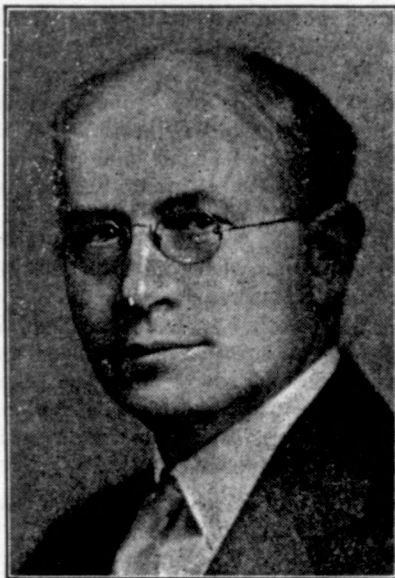
We rejoice with the saints of First Church, Laurel in the awakening that has come to them. The church loyalty campaign has greatly increased the size of the congregations, people are being saved every Sunday and other Baptists are being enlisted.

The railroad fares from Jackson to Baltimore and return are as follows: Round-trip coach clergy \$20.14; Round-trip first class clergy \$31.55; Round-trip coach \$29.50; Round-trip first class \$48.05; Pullman, lower berth, one way \$7.90; Pullman, upper berth, one way \$6.00; Pullman, drawing room, one way \$28.35. A "coach" ticket does not permit the use of Pullman.

To Raleigh Baptist Church: Now that arrangements have been made for the Baptist Record to come to our people at Raleigh, I am urging you to read it regularly. It is no secret that the more people know about our Baptist work, the more interest they take in the work. I thank all of you for your cooperation in securing the subscriptions. Your continued favors to me are heartening.—James Thorne, Pastor.

The church at Neshoba already has plans for a new church building to take the place of the one burned in January. The new house will be of brick, with a large auditorium, and basement with Sunday school rooms. The place is near that of the old church. Pastor Chas. B. Hamlett III has recently taken charge of the work here and at Decatur. The building committee consists of R. B. Vance, Irving Smith, F. F. Rhodes, G. C. Burroughs, F. O. Smith, W. J. Vance, W. J. Houston, M. O. Fulton, Marshall Rivers, Hugh Tullos and Mrs. W. W. McBeath.

Here's something of the task before us. We are a long way from our goal. There are probably as many unsaved people in the world today as when Jesus came: "According to statistics of the Home Mission Council there are 10,000 villages in the rural life in America today without a church of any kind, Jewish, Catholic or Protestant; 30,000 villages in the rural life in America without a resident pastor; 13,400,000 children under twelve years of age who are not receiving religious instruction; more than one-half of the population of the nation today are not connected with any institution representing organized religion. There are 36 out of the 49 millions of the young people of the United States who are not connected with the church or her auxiliaries."



Dr. Gaines S. Dobbins, Professor of Church Efficiency and Religious Education at the Southern Baptist Theological Seminary, Louisville, Ky. Dr. Dobbins is scheduled for five addresses during the Evangelistic Conference at Clinton, Feb. 26-29.

COME TO CLINTON

With a program "chock full" of good things by some of the very best speakers, teachers, preachers, singers and leaders that the South affords, Secretary McCall, President Nelson and Pastor Middleton are again inviting every Baptist pastor in Mississippi to come to Clinton to the Evangelistic Conference beginning Monday afternoon, February 26 and ending Thursday night, February 29. State Secretary D. A. (Scotch) McCall is to open the Conference on Monday afternoon with an address on "What Are We Here For." Those who know Secretary McCall know just what to expect. From that hour on each period is packed with good things to inspire all hearers to greater things.

The people of Clinton and the colleges, Hillman and Mississippi, are making plans to furnish free lodging to every visitor. The college cafeteria will provide meals for 25 cents each or 75 cents per day.

Mr. R. H. Bagby of Baltimore is general chairman to provide for the session of the Southern Baptist Convention in Baltimore June 12-16. The W. M. U. Convention begins two days sooner, on Monday. The meetings will be held in Fifth Regiment Armory, seating 17,000. The largest hotels are "Lord Baltimore," "Belvidere" (W. M. U. headquarters), "Southern" and "Emerson." You will be expected to make your own reservation.

Workers from First Church, Nashville, Tenn., have been busy among Tennessee Industrial School near Nashville for several months, where there are 750 young people. On Sunday, Feb. 11 fifty-one of them were received into First Church, Pastor W. F. Powell baptizing 49 of them in 22 minutes without hurry. Each candidate was furnished a white robe and attended by friends. A delicious dinner was served them in the church dining room and a Bible was given to each new church member. A B. T. U. will be organized at the school.

A TRIP TO THE SOUTH LOUISIANA MISSION FIELD

By A. L. Goodrich

One trip to the South Louisiana mission fields is enough to convert the most skeptical of the need and value of this fast growing work.

On the second day of the mid-winter meeting of the Southern Baptist Press Association, the Baptist Bible Institute bus (sound equipped) took us on a short tour of the Home Board work in South Louisiana.

The first stop was made at Houma where there is a growing organization under the leadership of Pastor H. O. Hearn.

Starting from nothing a few years ago a nice church building has been constructed. In addition to a beautiful auditorium (opera seats and venetian blinds) the basement has about 20 class rooms, a banquet room with kitchen attached. Pastor Hearn and the Houma people had planned a big reception including a sea food dinner, but this had to be omitted because of the early departure of trains for the east.

Some thirty miles south of Houma is a school for Indians under the leadership of Professor Beckman DeVille (not pronounced devil). Fifteen months ago not a word of English was spoken by any of the 60 pupils enrolled. We heard them sing in English with hardly any foreign accent. As evidence of their desire for an education we cite the fact that many of the children come as much as seven miles in pirogues (canoes).

Returning to Houma we went southwest about ten miles to the boat mission. Anchored by the bank of a bayou Rev. and Mrs. Martin are teaching and preaching to over fifty Indian children.

The new sound equipped bus purchased with funds gathered by B. B. I. students has greatly enlarged their sphere of work. Each Sunday they go out for over a hundred miles usually preaching from one to three times in each town. The sound equipment makes the message audible to everyone in town.

Many of these towns of several thousand people have no Baptist churches but usually after a few months of street and sound truck preaching, a church is organized.

Now it comes out that Gen. Sherman's oft-quoted remark that "war is hell," was caused not by his facing the ruin which war works, but by the trouble he had getting his army across Pearl River at Jackson in bad weather where there were practically no roads and no bridges. It seemed to "peave" Mr. Sherman.

"I know that in ignorance ye did it" is Peter's explanation of the conduct of the Jews in crucifying Jesus. But they did it, and it was necessary for them to get forgiveness. Paul said that his sin of persecuting the disciples of Jesus was done in ignorance and unbelief; but he had to get forgiveness for it. Jesus prayed for those who put him to death, "for they know not what they do." Still it was a sin, and they must get forgiveness or perish. Our legislature in passing the bill to give free textbooks to children in other than public schools, including those under church control, evidently did it in ignorance of the principle which has always been operative in this country, separation of church and state, including appropriations to sectarian institutions. It is just as much a violation, as giving to charity patients in the Baptist Hospital.

Sparks and Splinters

One of the teachers in the Baptist Bible Institute (we have not received permission to use his name) recently bought and gave to the Institute property valued at \$11,250, the only condition being that he is to receive about three-fourths of the income from it while he and his wife live.

The Baptist Bible Institute has no endowment and is wholly dependent on what Southern Baptists give from year to year. The Lord has been good to the Institute in providing for its needs. But a great need now is for a permanent endowment.

The Chief of Police in Los Angeles, California, says that in 1926 (prohibition days) it took ten per cent of the police force to handle drunkenness, now it requires sixty per cent. Think of more than half of the police force being required to handle drunks! From one-tenth to six-tenths is a long jump.

Our congratulations added to those of many others. Pastor C. C. Jones and his family have served the Lord at Mendenhall for nine years, and he is better prepared to serve than ever before. The Men's Bible Class presented him with a fine suit of clothes. They know a good pastor when they get one.

Since Jan. 1, 1929 the debt on the Baptist Bible Institute has been reduced from \$353,000 to about \$140,000 and certain unpaid interest on a part of this. The bonded indebtedness was reduced through gifts to the 100,000 Club. The debt was for purchase of property necessary to begin and operate the Institute, and not for current expenses.

At the Baptist Press Association in New Orleans last week Dr. L. R. Scarborough, president of the Southern Baptist Convention, made an address which is so full of facts and suggestions about our Southern Baptist situation, especially about the papers, that we are sharing it with our readers. Any thing he says is of interest to our Baptist people, and this address is on such vital matters that it ought to set all our people thinking. Be sure to read it.

President W. W. Hamilton says in his annual report on the Baptist Bible Institute: After 12 years of connection with the Baptist Bible Institute, and after seeing the school emerge from seemingly overwhelming difficulties, there are three very distinct convictions which are outstanding. The first is that the Institute has been guided and protected by a providence so evident and timely that there can be no doubt as to God's hand in its history. The second is just as clear. Earnest and continued and expectant prayer has been answered again and again in times when failure seemed inevitable. The third conviction is that the Institute has had an increasingly large place in the confidence and hearts and gifts of our Baptist people.

The growth of the Baptist Hospital in New Orleans is a marvel to all. It has transformed two unattractive blocks in the city on one of the finest avenues into a thing of beauty, a monument to faith and enterprise and one of the finest instruments of service. As you approach it it is visible for a mile away as it towers above all around it. It has never from the beginning had a deficit in current expenses, not only paying its own operating account, but paying much of the cost of the original building, and of two large increases in building. It has grown in favor with all the people. People are being turned away every day for lack of room, and anybody can see that still further enlargement is an immediate necessity. Dr. L. T. Bristow has managed it from the beginning. Mr. Frank Groner is now his assistant. The nurses and other employees make a great host. Inside and out the buildings are as neat as a pin. And the grounds are one of the beauty spots of New Orleans. Those who look on this plant will sing the doxology.

The U. S. census to be taken this year will be the sixteenth decennial census. The first was in 1790. At that time in the seventeen states there was a population of a little less than four million. The largest population was in Virginia; then Pennsylvania, North Carolina, Massachusetts, New York, and Maryland.

Crystal Springs, Walthall County: We are glad to report that we organized our Brotherhood Sunday night, Feb. 11, with fifteen men at the first meeting. We are going to meet every second and fourth Sunday nights at the church. We are using the Record to invite all of our men to attend our next meeting which is Feb. 25. Come enjoy it with us.—Chas. L. McKay, Pastor.

A dozen of the Baptist editors who met in New Orleans last week were taken in the Bible Institute bus for a visit to a part of the great mission field in Southern Louisiana, where some of the students have opened up new stations for Baptist work among neglected people and places. These asked the Lord to enable them to open up ten new stations in the past year and the Lord heard their prayers. Among these mission points is a city of 15,000 people where no Baptist work had ever been done. Another is work among people along the bayous that can be reached only in boats. These are of mixed races who live in most primitive fashion and where no sort of Christian work has been undertaken before. Maybe brother Goodrich will tell us something about this trip which the editor could not make.

The editors of our state papers in the Southern Baptist Convention get together twice a year, once at the Southern Convention and for a mid-winter session at some place of their choosing. This winter they were the guests of Dr. F. W. Tinnin of the Baptist Message of Louisiana, and of the Baptist Bible Institute and of the Southern Baptist Hospital in New Orleans. The hosts were most gracious. Our place of meeting was at the St. Charles Hotel. One session was held at the Hospital in the beautiful chapel. And they were invited for dinner at the Institute. Drs. Hamilton and Bristow were most gracious in their attention to the guests. Dr. Tinnin makes a great host. The building and grounds of the Hospital are beautiful and are a marvel to everybody who sees them. The Baptist Bible Institute occupies one of the picture spots in New Orleans. The editors not only enjoyed the fellowship of one another, but of many hospitable Baptists of New Orleans.

While there are many things in connection with Baptist work in New Orleans that make our hearts glad, there is one feature of Baptist work there which brings distress to our souls. That is the condition of Baptist work among the Negroes. While white Baptist churches have multiplied five fold in the last twenty years, from six to thirty, the negro Baptist churches have lost ground rapidly. An outstanding negro Baptist leader in the city, Dr. Lang, told us last week that in the past ten years the negro Baptists have had a net loss of 25,000 members. That seems almost incredible. Ten years ago they had 65,000 members; now they have only 40,000. Ten years ago there were in New Orleans 20,000 negro Catholics. Today there are 35,000, an increase of 15,000 in ten years, or 75 per cent. Again that seems almost incredible. This is accounted for by the efforts of Catholics at education among negroes. Xavier University is a Catholic school for negroes in New Orleans. Beside this there are 17 parishes for negroes in the city. That is there are seventeen negro Catholic churches and a school for negroes in connection with every one of them. High pressure is brought to bear on every boy or girl in school to make them Catholics. And at their university it is almost impossible for one to graduate without becoming a Catholic. In the past year eight negro teachers in the public schools of New Orleans who had been Baptists became Catholics. A large part of the negro children in Catholic schools are from Baptist families. And what is going on in a large way in New Orleans may be seen in some measure in many other places.

An anonymous friend recently gave \$5,000 to the Baptist College of Indiana.

Mississippi Baptists sent to the Executive Committee of the Southern Baptist Convention for all southwide objects in January \$10,408.10. Of this amount \$2,292.88 was through the Cooperative program, \$7,472.72 through designated gifts, \$642.50 through the 100,000 Club.

The Record is coming to the homes of the Braxton church and they are delighted with it, and I feel sure that while many are sick, and the weather is bad so many are hindered from attending church, the Record is doing a good work.—B. A. McCullough.

Every available place for dormitory and living quarters for young men at the Baptist Bible Institute is filled this year. There is great need for a large building with apartments for students. If you know of money that is being wasted, or is looking for a place to do good, here is somebody's opportunity. Another is the sore need for a fire-proof library to house their 50,000 and more volumes.

Total sent in January to the Executive Committee of the Southern Baptist Convention for all southwide objects, from all the states was \$296,767.45. Last year in the same month the amount sent was \$263,564.09. Of the amount sent in January 1940 \$138,085.59 came through the Cooperative program, \$141,341.10 through designated gifts; and \$17,340.76 through the 100,000 Club. Mississippi was twelfth on the list.

While the prevalence of flu in this section played havoc with our attendance, the Conference on Evangelism held here February 7 will long be remembered with gratitude. Twenty churches in six associations were represented and the inspiring addresses of brethren McCall, Purser, Dillard and Leavell were a blessing to us all. We shall pray, plan and strive for a great year in our Northwest Mississippi churches.—H. L. Martin, Senatobia.

Harry Martin of Memphis, dramatic editor of The Commercial-Appeal, was the principal speaker Friday night at a banquet given by several clubs of Senatobia at Northwest Junior College. The son of Dr. and Mrs. H. L. Martin, Mr. Martin is an honor graduate of Mississippi College and a member of Bellevue Baptist Church; he is also president of the Film Critics of America and Southern vice-president of the American Newspaper Guild.

Speaking of editors' meetings, it is wonderful how this group of men can make, unmake and remake a program of their meeting. They don't follow anybody's leadership but go their own way like a herd of cattle, and yet manage to keep together. At one time you would think they are all in a tangle and will never get out. But in a little while they are out and going down the road in a tallyho in the finest spirit. Brother A. L. Goodrich, our circulation manager is president of this press group, Dr. R. Alley of Richmond, Va., is vice-president and Miss McConnell of Texas is temporary secretary. The discussions, in spite of a prearranged program, turned out to be a sort of "free-for-all."

MRS. GEORGE McWILLIAMS ELECTED TO FOREIGN MISSION BOARD

Richmond, Virginia—(F. M. B.)—Mrs. George McWilliams of Liberty, Missouri, has been elected to membership on the Foreign Mission Board to fill the vacancy left when Dr. Edward B. Willingham accepted a call to Huntington, West Virginia.

In 1934 Mrs. McWilliams made a tour of Southern Baptist mission fields in Europe and the Near East, and has recently returned from South America where she and Miss Louise Smith of Florida visited much of the work maintained by Southern Baptists. Mrs. McWilliams is president of the W.M.U. of Missouri. With her intimate knowledge of Southern Baptist foreign mission work and her close contact with Woman's Missionary Union, Mrs. McWilliams will be an especially valuable member of the Foreign Mission Board.

Introduction not given to them together would belong to Jacob; to Micah, the to Malachi, His second and resurrect resurrection.

"This is My light." Matt. Sonship Christ reign of the to prophets, is superior to rifices. As S infinitely sup

I. AS SON—

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III. AS SOVI

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Conclusion: —substance i predestined I through whom reflects God's tion of His l His all-power purification right hand o come as far He possesses than theirs."

(The Script

THE LAST WORD

"God has spoken to us in a Son." Heb. 1:1-2

(A sermon outline)

J. H. Avery

Introduction: A full revelation of God was not given to any one of the prophets nor to all them together. The nation to which Christ would belong was revealed to Abraham; the tribe to Jacob; to David and Isaiah, the family; to Micah, the town of nativity; to Daniel, the time; to Malachi, the coming of his forerunner and His second advent; through Jonah, His burial and resurrection; through Isaiah and Hosea, His resurrection. Each one only knew in part.

"This is My Son, the Beloved, in whom is My delight." Matt. 3:17. In the right of His divine Sonship Christ Jesus is both Saviour and Sovereign of the lives of men. As Son, He is superior to prophets, angels, and Moses. As Saviour, He is superior to priests with their ritual and sacrifices. As Sovereign, He is superior to kings—infinitely superior to all these.

I. AS SON—eternally existent with the Father.

1. Superior to prophets. They were only human, but He is divine. They were sinful, but He is absolutely pure and sinless. They had a partial faith and had spiritual understanding and foresight only in a measured degree, but He and the Father are one as He himself says, "I am in the Father, and the Father is in me." John 14:11. The prophets wrote concerning the Coming One, but Christ is the one who should come.

2. Superior to angels. Angels were created beings, but Christ is their creator.

3. Superior to Moses. The Law came through Moses, but righteousness and truth came through Jesus Christ.

II. AS SAVIOUR—the only name given under heaven or among men whereby we must be saved.

1. Superior to priests. They of the Levitical order were appointed priests many in number, because death prevents their continuance in office; but He, because He continues forever, has a priesthood which does not pass to any successor. Their intercessions were not wholly effectual, but He is able to save to the uttermost those who come to God through Him, seeing that He ever lives to make intercession on their behalf. Heb. 7:24-25.

2. Superior to their sacrifices. "It is impossible for the blood of bulls and goats to take away sins. That is why, when He comes into the world, He says, 'Sacrifice and offering thou hast not desired, but a body thou hast prepared for me. In whole burnt-offering and in sin-offerings thou hast taken no pleasure! Then I said, I am come—to do thy will, O God.'" "It is through that divine will that we have been set free from sin, through the offering of Jesus Christ as our sacrifice once for all." Heb. 10:4-7, 10.

III. AS SOVEREIGN—"Blessed is the King, they cried, who comes in the name of the Lord: in heaven peace, and glory in the highest realms." Luke 19:38. "I charge you in the presence of God who gives life to all—that you keep God's commandment stainlessly and without reproach till the appearing of our Lord Jesus Christ: this will be brought about at its appointed time by the blessed and only Sovereign, the King of kings and Lord of lords; . . ." I Tim. 6:13-15.

Conclusion: Christianity is the final religion—substance in contrast to shadow. Christ is the predestined Lord of the universe, and the one through whom God made the world. "He brightly reflects God's glory and is the exact representation of His being, and upholds the universe by His all-powerful word. After securing man's purification from sin He took His seat at the right hand of the Majesty on high, having become as far superior to the angels as the name He possesses by inheritance is more excellent than theirs." Heb. 1:3, 4.

(The Scripture quotations are from Weymouth)

TO OUR PASTORS

Please permit me to use the Baptist Record to bring you a personal word concerning the Ministers' Retirement Plan. This plan is now before us, and it is mainly up to the pastors to make some decision about the matter. And upon that answer may hang the future happiness or future sorrow in my case and in yours. To say that we should give it serious consideration is putting it mildly. Really I think we ought to pray about it also, for it is a Kingdom enterprise, and merits the attention of every Baptist in Mississippi.

When it is all said and done, the Ministers' Retirement Plan is the most practical and workable method yet devised to take care of our disabled and worn out preachers. Relief has been tried, and found wanting. Charity is usually unpleasant, and often humiliating. A real man dislikes to beg for that which is his by right. And this Plan, being something that is paid for, comes to the old minister, not as charity, but as payment of a debt that the denomination owes him. And it comes at a time when his need is most urgent and necessary.

Furthermore, every penny a pastor puts into the Ministers' Retirement Plan will be returned some way. If he does not get all of it back while he lives, the balance will be returned to his loved ones after he is gone. Surely you and I should not hesitate to join our denomination in this noble effort, if we are guaranteed all our money back (with interest), and in addition stand a chance to share in other funds besides our own if we should ever be retired on account of disability or age.

I took this matter up with my deacons, explaining that my church would pay nothing for me specifically, for what my church pays goes to help any and all old preachers who may receive an annuity. My church gladly adopted the plan, and they are happy over it. And I am proud of my church, for my people are now doing their bit toward taking care of our old soldiers of the Cross when the needy days befall them.

Study this plan, fellow pastors, and present it to your deacons, and to your church or churches. Any and all churches will adopt it when the matter is thoroughly understood.

And finally, how shall you and I escape if we neglect this great Plan? And if my church should fail to consider the matter, how could I, as their leader, rest in peace when brought face to face with one of God's servants who may be turned out to feed in a pasture where there is little or no nourishment?

As a denomination, we are on trial. If each will do his best, we shall come out with flying colors. Let's do it—now!

—R. K. Corder, Pastor
Philadelphia Baptist Church.

BE VALIANT

Be brave, my heart be brave and ever true!
Prefer to die at once with honor bright
Than live a cringing slave and daily do
The things Jehovah tells you are not right.
Oh, be God's nobleman, with record clean,
Regardless of what demagogues may say.
Integrity gives you a grand desmene
That ruthless foes can never take away.
The man who really lives each day for God
Has naught to fear, though Satan's legions roar,
For he is walking where the true have trod,
And like them he shall triumph evermore.
Fail not to be a wise intrepid soul,
And daily play some truly noble role.

—William James Robinson.
Kansas City, Mo.

Mr. T. L. Nichols of Senatobia, the last surviving Confederate veteran in Tate County, died Feb. 10. He was almost 94 years old and served during the last year of the war as a courier in Forrest's calvary. He was a member of the First Baptist Church.

SHOWING JOY

For the last four years it has been my great joy to induce two freshmen each session to enter Mississippi College, by giving a seventy-five dollar scholarship to them. By this means some worthy fellows have come to college, who would not have come otherwise. In the present session, one of my scholarship boys is making for himself a sensational record. Even now applications have already come in from two worthy boys and the scholarships have been awarded for next session. I regret that I cannot give ten such scholarships each session, but I feel sure that there are at least twenty-five Mississippi College alumni who ought to be sharing this joy with me, and be making an investment that will live on when you have crossed the tide. Think it over fellows and do something about it. With a fifty dollar scholarship many boys could be turned this way, but who will go elsewhere without this inducement.

Let us show our loyalty to our college in a substantial way. Our joy will be great, and our beneficiaries will rise up to call us blessed.

Fraternally yours,

A. A. Kitchings

DR. LAWRENCE EXPLAINS CHRISTIAN STEWARDSHIP IN NEW BOOK
By Noble Y. Beall

There is, perhaps, no greater need today than a thorough understanding and a consistent practice of Christian stewardship. The purpose of Dr. J. B. Lawrence, in his new book, Stewardship Applied In Missions, is to show what the Christian attitude toward stewardship is and how dependent we are upon a faithful practice of its principles. His scholarly treatment of this subject will be welcomed by pastors, laymen, and women who have come to think of the author as a great missionary leader and writer.

His treatment is logical, comprehensive and convincing; and his guiding thesis is that all of life must be brought under the control of the Holy Spirit and lived in harmony with the program of Christ for the evangelization of the world; and that missions is the natural outgrowth and expression of Christian stewardship. Brilliantly written, it appeals to the individual reader, yet it is well designed for mission study in Church Schools of Mission, Assemblies, Conferences and mission study classes.

This new volume will be on sale at the Baptist book stores after March 1 for 35c.

PRAYER THOUGHTS
After Study of John's Gospel

Oh! Mystic wondrous word of God
The Life, the Truth, the Way,
Come and abide within my heart
Be Thou my Guide I pray.

That Living Water, springing up,
And flowing through my soul,
May quench the thirst of wary ones
And lead them to Thy fold.

That doubting ones may see the light
Of Love Divine in me,
And lose their fear and find Thy peace,
Because I've walked with Thee.

Lord, may all those whose lives I touch,
Friend, loved ones, yes, and foe,
Thine own transcendent love possess
Thy joy in fullness know.

Oh! Mighty Conqueror of death,
All power is given to thee
To heal the broken hearts of me,
From sin to set them free.

And when this life on earth is done,
Thou has prepared a place
For all who truly love Thee, Lord,
Redeemed by Thine own Grave.

—M. B. A.

EDITORIALS

THE HEAD OF A LAMB AND THE HEART OF A DRAGON

In the book of Revelation the opposition to the kingdom of God is pictured as a dragon persecuting the woman who fled into the wilderness. This dragon is plainly said to be the Devil, chapter twelve. In chapter thirteen the dragon, or Satan is said to give his authority to the beast which came up out of the sea. It is the opinion of practically all Bible commentators that this beast represents the authority and power of Satan as embodied in political government which opposes the kingdom of God, and antagonizes all Christian principles.

Then another beast arises out of the earth which is in some ways different from the first, but in others like it, and continues the work of the first in that it too antagonizes every thing that is essentially Christian. "And he exerciseth all the authority of the first beast in his sight." That is he carries on in much the same way, to the same end, and either under the direction of the first, or in cooperation with him.

The description of this beast is significant, that is the features which he exhibits are signs of his character and his methods of work. These features are revealed in the words: "He had two horns like unto a lamb, and he spake as a dragon." That is why we put at the head of this article, "The Head Of A Lamb And The Heart Of A Dragon."

Again most non-Catholic interpreters understand this reference to the Roman Hierarchy and their ecclesiastical organization. We confess we have been slow to come to accept such an interpretation, because of unwillingness to identify a character so beastly with any religious organization, and especially with an organization that includes many excellent people. It is not the people themselves which are thus characterized but to the system to which they belong.

The description is accurate and exactly fits the character of the papal system. The first beast had seven heads. This one has only one. The first beast had ten horns. This one has only two. The horns represent power, and the first one had these as its most conspicuous feature. This second beast does not make physical power its first or most evident feature. But the two horns are like those of a lamb. They are suggestive rather of gentleness. You are deceived by the mildness of this beast, but don't forget that it is a beast, a word used especially of wild beasts, destructive and dangerous.

And this characteristic is specifically featured by saying, "he spake as a dragon." He reverts to the original nature of the dragon. He shows his origin and his real nature. "He exerciseth all the authority of the first beast." The essential and unfailing characteristic of the Roman hierarchy is authority. And it is the sort of authority that lights the fires of Smithfield, that uses the wrack of the Spanish inquisition, that slaughters its thousands on St. Bartholomew's day, that drives opponents to the wilderness, and to mountain fastnesses, that has closed Protestant schools in Rome, that has persecuted Baptists in every South American country.

The disposition to discourage any revelation of the nature of Roman Catholicism today is to forget all the facts of history and invite the return of spiritual slavery and religious persecution. The nature of the second beast has undergone no change, though he may wear the appearance at first glance of a lamb. The resurgence of Romanism is the threat of the world today.

Tennessee Baptist Orphanage gets \$20,000 from the Jarman Foundation for a new dormitory. Two other buildings are in prospect, one for a school and one for a manual training shop. The orphanage will soon celebrate its semi-centennial. Dr. W. J. Stewart has been superintendent for much of the time. Recently Pastor W. C. Creasman of Nashville was made assistant superintendent.

THE HOLY SPIRIT IN SAMARIA

The spread of the gospel from the beginning was largely the work of laymen. There wasn't much difference between a layman and a preacher. Deacons were specially active in the work of the church at Jerusalem. The first martyr was a deacon, and Philip a deacon was one of the first missionaries that went out from Jerusalem. He was chosen as a deacon because he was full of the Holy Spirit. He went down to Samaria, "proclaiming unto them the Christ."

That he was still filled with the Spirit is shown by his untiring testimony and by the results of his ministry. "Multitudes gave heed with one accord to the things that were spoken by Philip, when they heard and saw the signs which he did." Unclean spirits were cast out. The palsied and lame were healed, "and there was much joy in that city."

Then comes the story of Simon who had been a sorcerer and had had great influence in the city. He also believed and was baptized. The record seems to indicate that his faith was genuine and that he was therefore a saved man. But he brought along with him some of the weaknesses of his old life. He had had doubtless a prosperous business with his magic, and the thing had gotten fast hold on him, this coining money out of his sorcery.

He seems to have gotten along pretty well in his new faith until the apostles Peter and John came down from Jerusalem and laid their hands on the new disciples and they received special gifts of the Holy Spirit. This awakened in Simon the old demon of desire for eminence. And he offers Peter money to confer on him the power to give the Holy Spirit to others. This rouses Peter's utmost indignation. And he says "To perdition with you and your money." "Thou art in a gall of bitterness and a bond of iniquity." Notice "A gall" and "A bond," not "the bond," which does not prove that he was not a Christian.

It was a fearful situation to be in. It was to have a desire to make capital for himself out of the highest spiritual service, and to think that godliness is a way of gain. This man Simon has given the name "simony" to the effort to use religion as a means of personal preferment and profit.

You may be justly harsh on such a man. But it will become us all if we look within and see if there is anything akin to this in us. Peter in his first epistle seems to describe some such in the churches. Jesus said, "He that seeketh not his own glory but the glory of Him that sent him, the same is true and there is no unrighteousness in him." Are you as willing to do any Christian service when you know there is no financial compensation or worldly glory to be attained?

Senator Josiah W. Bailey of North Carolina in reference to the appointment of a "temporary ambassador" to the Pope: "I regret, . . . the action of the President very much. I take it that no assurance is needed that if an effort should be made to constitute anyone as an Ambassador to the Vatican or official representative of this country at the Vatican, I will be found in emphatic opposition."

Mr. Josephus Daniels, who was a member of President Wilson's cabinet, now ambassador to Mexico, and a Methodist writes the following to the Biblical Recorder, Baptist paper of North Carolina: "I cannot remember how many years I have been a reader of the Biblical Recorder, or tell you how much benefit I have derived from its pages, particularly its militant championship of the doctrine of complete separation of church and state. It is the glory of the Baptist denomination that it has stood always and at all times, not only for complete freedom of religion, but also for no control over faith or practice by the state. The worst thing that happened to early Christianity was when Constantine decided to take the church under his wing. The Baptists have never practiced persecution of others or permitted themselves to be influenced by any creed except that in the Bible."

THE CHURCH A MELTING POT

America has sometimes been called the melting pot for the world. That seems to mean that all sorts of people from all sorts of countries, with all sorts of notions come to this country and are all thrown together into one great cauldron where they are fused into one mass and come out to be one mold of Americanism, one ideology, one conception of life, one passion for liberty, one political system. This has been true only in a measure and we are finding that the smelting has been rather imperfect and the product not altogether homogeneous.

Now what we are considering is the church as a melting pot, not the church in some vague, formless, invisible, intangible, vaporous state, but the church to which you belong, and the one to which I belong, the local, worshiping congregation for carrying on the Lord's business. Is it not the original, and the primary melting pot?

This question arose from a study of last Sunday's lesson in the Sunday school, or rather from one of the daily readings in connection with it. Did you read the second chapter of the Epistle of James? It tells us to "Hold not the faith of our Lord Jesus Christ with respect of persons," and then goes on to clarify this by a specific case, about the two men who come into your meeting place, who by their dress are seen to be of quite different social and financial rating. One has clothes that are particularly greasy, and the other has clothes that are quite guady. Your instincts of repulsion and attraction immediately come into play. What are you going to do? What do you do?

Here is a problem that nearly every church has to meet and solve. Some people who come are spick and span, and right up to the minute in fashion. Others do not know what a fashion plate looks like. Are you going to have one place in the church for one kind and another place in the church for the other kind? Does one crowd gang to itself, and the other crowd gang to itself? We may not be able to manage this problem in the ballroom, or club room, or in all the various social groups. Our business is to see and say what we are going to do in the church. Here's where we have got to start. If the problem is ever solved it must begin here. If righteousness ever gets a grip on the world, it must begin in the church, in the assembly of the saints. If they can't solve it, or don't, it will not and cannot be solved. The proper place for judgment to begin is in the house of God.

Have you solved it in your church? Have you honestly faced it in your church? Has your conscience been aware of this condition in your church? Have you solved it by a sort of segregation ordinance? Have you thought it best for a certain social stratum to form a church of its own? Have you made it difficult for a certain sort of people to come to your church and feel at home there? To whom do you speak cordially before the doxology or after the benediction? There are lots of questions coming up. And maybe some of them come up on other days beside Sunday in your church membership.

The Jews thought they had solved the question by providing a court of the Gentiles in the outer circles of the temple area, not allowing the uncircumcized to mix up with the elect or elite. You and I would have been personae not gratae in a place like that. These words are written to give you something to think about. What do you think? Is yours a "Jim Crow" church?

Who is the beast that has the head of a lamb and the heart of a dragon? The man who calls himself "the servant of the servants of Christ," and blesses the armies in Spain that destroy the liberties of the people. The man who pleads for peace and sanctions the bloody hands which boast of murdering people in Ethiopia. The man who talks peace with one side of his mouth, and congratulates the Emperor of Japan whose armies have slaughtered hundreds of thousands of innocent and patriotic people in China. You may get his number by reading Revelation.

GOLD

By A. L.

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GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b, "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

GOING PLACES

MADISON (New Hope Church)

Though pastorless for several months, the Madison Baptists are carrying on and hope to have a pastor in a short time. Despite the fact the day was cold and rainy there was a fair crowd. They have the EF plan, so we just preached. Anything the weather lacked was well repaid by the delightful hospitality of Dr. and Mrs. Jones.

Madison County's subscribers are listed as follows: Flora 8; CAMDEN 11; CANTON FIRST 133; CENTER TERRACE 69; NEW HOPE (Madison) 15.

MAIN ST., HATTIESBURG, IS THIRD

From Hon. M. P. L. Love of Main Street Church, Hattiesburg, comes a letter instructing us to begin sending The Baptist Record on the EF plan to a list of 408. Gradually the EF plan is gaining in popularity among both large and small churches. The list of 409 from Main Street, Hattiesburg, is our third largest list. But any church, large or small, with the EF plan has as many as any other church—(ALL).

Thanks and congratulations to Pastor J. A. Barnhill and Main Street Church. Hattiesburg is almost 100% on the EF plan. Only two churches are without it and Pastors Todd and Smith are working toward the EF plan.

WELCOME EUDORA

Several months ago we were at Eudora. They had recently completed their new church. We told them about the EF plan and were told that as soon as they got their breath from building they would try to do something about the EF plan. THEY have gotten their breath and we have gotten the EF list from Treasurer C. P. Dockery. Congratulations to Treasurer Dockery, Pastor Horton and the Eudora saints.

SUCH POPULARITY MUST . . .

Among recent EVERY FAMILY churches are: Jayess, D. W. Griffin, pastor; Enon, Clay County, W. A. Frye; Bethel, Pearl River County, Eli Callahan; Steen's Creek, Rankin, F. M. Britt; Leesburg, Rankin, A. A. Kitchings; Mt. Oral, Jones, E. I. Farr; Branch, Scott, A. A. Kitchings; New Hope, Lauderdale, D. L. Stennis; Strong River, Simpson, Guy Little; Union, Clarke; D. L. Stennis; Mt. Horeb, Lauderdale, D. L. Stennis; Eudora, DeSoto, E. C. Horton.

There is still room on the EF list for other Mississippi Baptist churches. Come on in, the water is fine.

MORE PROOF OF THE PUDDING

In the two years in which brother A. B. Pierce has been pastor at Crystal Springs 96 have been baptized and 145 added by letter, a net increase of 198. The average attendance at Sunday school has gone from 256 to 330; the B. T. U. attendance has more than doubled and other organizations have had a healthy growth. Total gifts to all causes, \$15,511.03.

And the Baptist Record subscription list at Crystal Springs has increased from about a dozen to 252. The Record is not a cure-all but it does help. As one pastor said, "It makes it easier for me to do the things that need to be done."

Dr. C. C. Morris, pastor of First Church, Ada, Oklahoma, has promised to be with Pastor A. B. Pierce and the church at Crystal Springs for a revival meeting beginning Sept. 23.

BAPTISTS, PRESIDENT AND POPE

A statement of the Executive Committee of the Associated Committees on Public Relations, representing the Northern, the Southern, and the National Baptist, U. S. A. Conventions regarding the appointment of Hon. Myron C. Taylor as the President's personal representative to the Pope of Rome.

A statement by the Vatican jurist, published in the New York Times, Feb. 14, that Mr. Myron C. Taylor, the personal representative of President Roosevelt, is not distinguished from other diplomatic agents representing other states, fills the 10,250,000 American Baptists with dismay. The Vatican asserts "that, without the consent of the State Department, or the confirmation of the Ambassador by the United States Senate, diplomatic relations are established as soon as the 'letter of credence,' signed by the President is presented. It follows that the Apostolic Delegate, residing on Massachusetts Avenue, becomes the official representative of the Vatican to the American government. Assurances were given by the President to the protesting groups who by invitation met with him on January 9, that this was not to be done and, that diplomatic relations could not be established without the confirmation of the American ambassador to the Vatican, by the Senate, followed by the Department of State, furnishing the necessary credentials.

It was expected by those who attended the conference with the President that he would make a public declaration that under no condition would Mr. Taylor be an ambassador to the Vatican, but simply a representative of the President called an ambassador for social purposes to relay messages as he wished them to be delivered. If the President does not intercept Mr. Taylor and allows the Pope of Rome to establish a diplomatic relationship contrary to Article II, section 2, of the Constitution, which says that the President "shall nominate and by and with the advice and consent of the Senate shall appoint ambassadors," then an issue of the greatest possible moment will be created. If the Pope of Rome prescribes for the President the conditions under which Mr. Taylor will be received, what becomes of the Constitution and the orderly processes of our international relations? Can the free people of America permit a foreign ecclesiastical power to name the terms under which a representative of the President of the United States shall be recognized?

The Vatican interpretation holds: "Only a radical change of regime," which seems to mean a revolution in our form of government, would change the status of Mr. Taylor, and he "could remain accredited to the Holy See after Mr. Roosevelt ceased to be President." The Baptists and the other evangelical groups who protested the appointment of Mr. Taylor, accepted with serious reservations that explanations of the President, and if he does not clarify the situation by a public statement and appropriate action, they will believe that the President is giving only lip service to his proclaimed devotion to the principle of the separation of Church and State. We believe that the time has come for the President to give instant attention to the recall of Mr. Taylor.

C. M. Gallup
Chas. E. Maddry
E. Hilton Jackson
H. W. Everett
Rufus W. Weaver, Chairman
Executive Committee.

ANSWERING UNWARRANTED CRITICISM

Because of misrepresentations, and consequent misunderstandings, the following statement is made.

(1) As chairman of the General Committee on Chaplains in Army and Navy, I attend the meetings of the Executive Committee of the Federal Council, but I do not have the right to vote.

(2) Therefore, I was present at the meeting of the Federal Council held January 26, 1940, not as a representative of American Baptists.

(3) A statement of attitude and policy had been prepared by the officers of the Federal Council. This was read, and discussed.

(4) I was given the floor to tell what the Baptists had done regarding the appointment of Mr. Taylor. Beginning with my personal protest, December 23, 1939, before the appointment of Mr. Taylor as the President's personal representative to the Pope had been published, I outlined the steps taken by the Executive Committee on Public Relations as follows:

(a) The protest by this Committee, to the President, December 29, 1939;

(b) The conference called by the President, January 9, 1940, in which the Baptists, the Lutherans and the Seventh Day Adventists present were told that the appointment did not mean the establishing of diplomatic relations with the Pope;

(c) My address over the radio in which the issue was fully discussed, January 21, 1940, the Columbia Broadcasting System furnishing a nationwide hook-up;

(d) The distribution to the members of the Executive Committee present at the recent meeting in New York City, of copies of "the Pronouncement on Religious Liberty" adopted last year by the Baptists of America, stressing the words, "We oppose the establishing of diplomatic relations with any ecclesiastical body."

The discussion regarding the statement revealed that the Executive Committee was unwilling to modify in any essential way the position taken, which, so the officers of the Federal Council say, "opposes diplomatic relations with the Vatican, while keeping an open, but guarded mind, as to the possibility that Mr. Taylor's mission may contribute to peace."

A committee was appointed to smooth out the statement because of the amendments that had been adopted, and I was asked to serve with Dr. Buttrick and Dr. Hough on this committee. I did so because I wished to secure the deletion of one sentence that referred to the undesirability of controversy, which I thought might be interpreted as reflecting upon the course the Baptists had taken. That sentence was promptly stricken out. The way was paved for the Federal Council to take vigorous action, if the events disprove their assumptions.

It seemed to me that the first step had been taken toward the lining up of all the evangelical bodies of this country in the support of the principle of the separation of Church and State. The venomous criticism of the action of the Executive Committee of the Federal Council will tend to divide and thereby weaken the support that now is so greatly needed in the defense of religious liberty.

Rufus W. Weaver.

Prof. E. O. Sellers says that the progress of Baptist work in New Orleans in the past 20 years is a missionary epoch the like of which he has never known.

The Epistle to the Philippians is one of rejoicing and thanksgiving. You will observe that this note of joy is from the beginning is "for your fellowship in the furtherance of the gospel." Those who help to spread the gospel are in the finest fellowship in the world.

There is greatly needed today the ability to tell the truth. Evasion crops out in high places. Recently in answer to an inquiry by Dr. Louie D. Newton sent to President Roosevelt as to the authority for sending a representative to the pope with ambassadorial rank, Dr. Newton received a letter from some official in the State department saying that it was by the president's "constitutional authority." But no such authority was cited. On the contrary the constitution says the President may send ambassadors to other states by the advice and consent of the senate. He did this without the advice and consent of the senate, and it looks like a violation of the law. We are for peace but it must be peace based on righteousness and not by violation of the law. It is said of Melchizedek that he was first king of righteousness and then king of peace. And Paul says that the kingdom of God is righteousness and peace and joy in the Holy Spirit.

FACTS ABOUT BAPTIST PAPERS

(Address delivered by President L. R. Scarborough to the Conference of Editors at New Orleans)

I am greatly honored to have the pleasure of addressing this group of men who edit and manage the Baptist papers of the South. From my youth I have had great admiration for the editors of Baptist papers. I have never known the time when Baptist papers did not come to my home. My father, a pioneer frontiersman in the West of Texas on his dugout and log house ranch took Baptist papers, especially the Tennessee Baptist when edited by J. R. Graves. The Baptist Standard from its first issue, and for more than twenty years around twenty-five Baptist papers have been coming to my desk every week. I could not have been what God has helped me to be without the influence and power of these papers in my life.

I wish to set out to you today certain great, outstanding facts about these Baptist papers of the South and related matters:

1. The greatest and most far-reaching invention in the field of education and the spread of learning in history is the printing press, especially in its modern development.

2. The greatest achievement of this greatest invention was the printing and distribution of the Bible in the language of the people.

3. The second greatest achievement was in the printing of religious literature, such as books, tracts, magazines and religious papers.

4. The greatest single informational and enlistment achievement for Baptists is in the editing, managing and distribution of Baptist papers.

5. The highest value of these papers lies in the direction of their teaching of the doctrines of God's Word, their information on denominational, church and kingdom affairs, their enlistment of the people and the developing of their loyalty to Christ and His causes, the strengthening and reinforcing of leaders, the inspiring and training of soul winners, the winning of the lost to Christ, the unifying and the organizing of church members in Kingdom affairs and in the building of our institutions to their highest efficiency, their mighty work in defense of the truth and their offense against and their exposing and defeating of heresy and heretics, and carrying a publicized gospel to a lost world.

6. These Baptist papers are a fundamental necessity to the promotion, expansion and growth of our churches and the causes of Christ. To be without them or to fail to adequately support them is denominational suicide.

7. The denomination has yet to come to the highest and best evaluation and utilization of these mighty assets for the on-going of Christ's Kingdom.

8. Our greatest immediate and most pressing need is a southwide, intensive, determined crusade, an organized, persistent, centralizing effort to bring these mighty agents of promotion and enlistment to their highest utilization—not less effort or emphasis on anything else we are doing, but a stronger, a more urgent emphasis on and evaluation and utilization of these Baptist papers.

9. Baptists can do what they will to do and unite in doing and organize to do. Our records show this, and we ought, we must, as our next step, rebuild, restrengthen, reinforce, undergird our editors and papers in these invaluable denominational assets and agencies of information, enlistment, publicity and inspiration. We should not wait, nor postpone, nor delay it longer. A worthwhile Baptist paper should be in every Baptist home in all the South, and we can come very near reaching this goal and desired end if we make up our minds to do it.

10. How should it be done? To answer this question is difficult, but I suggest:

(1) The editors, our secretaries and other leaders work out a plan, the best plan we can get from our experimentation, and secure conventional, denominational and church adoption

and approval of such plan. Patient, persistent effort can do this.

(2) Get our Boards and Conventions to make adequate appropriation and financial aid to carry out this plan. What we do to enlarge the scope and influence of our Baptist papers is in every way the finest sort of missionary investment of money.

(3) Secure the adoption of such plan by every Association, State Convention and Southern Baptist Convention, along with a perpetual crusade for souls, following the example set by the promotion of our Cooperative Program, our Hundred Thousand Club, The Relief and Annuity Board, the Brotherhood and the W.M.U. This is as much needed and is as worthy as any of these, and will, if pursued, undergird, greatly strengthen and bottom all of these other programs in a great way.

Recommendations

Looking to the achievement of these ends I submit certain recommendations. The editors will remember that my policy in the Seventy-five Million Campaign was, and as followed in the plans for the soul-winning movement in the last two years is to bring into every conference on these great matters either all the editors or their representatives. I call to mind that recently the editors have been made the Committee on Baptist papers in the Southern Baptist Convention, that an editor is placed on the Convention's Committee on Order of Business, and that the suggestion is made for the next Convention that the editors secure to be their speaker on their report some outstanding leader of our people, hoping that he can help to sell the papers to the multitudes of our church members. I know, I feel that the editors and their papers are at the very top of the important agencies in building the Kingdom of God, and so I recommend:

1. That the editors work out and adopt a definite plan of putting their papers in the homes of all our people. You can agree, and I think should agree, on some definite plan, and get this plan adopted by the Associations, State Conventions and Southern Baptist Convention, and carry it clear out to all of our churches for their approval and adoption, and begin at once to push a publicity and educational campaign to have this plan adopted everywhere.

2. Because of the need, the essential, fundamental need, of our papers in all the areas of our church and denominational life, and the actual worth of our papers in the achievement of the highest and best for our denomination, I suggest you demand the right in Conventions and churches to sell this agreed-upon program in all the churches of our dear denomination.

3. Organize and push a plan for state-owned headquarters for all state and denominational agencies, with adequate buildings in the state centers, for the papers, the book stores and offices for the leaders of all the departments for our state work. This will save money in rents, will concentrate our efforts, will give stability and unity and organized power to our work, I believe.

4. Agree upon and push a plan for training courses in religious journalism for editors, publicists, for writers and authors of books, and for correspondents to our Baptist papers. There is no, or very little effort now being made to train the successors to our present editors, nor to train our youth, either ministers or laymen or women, in the fine art of religious journalism. You will admit that there is needed a great improvement in our Baptist papers to modernize them, to give them strength, popularity and selling power and building power for the characters and institutions of our denomination, and for the purpose of making them more winsome to the public to whom they administer. One of the best ways to do it is to get our Baptist schools and seminaries to give courses in journalism, with the emphasis upon the religious and denominational life, and train a group of editors and journalists for the purpose of Baptist publicity throughout the world. I believe it not difficult to get such courses offered in our Baptist colleges and seminaries that will appeal to men of

Pastoral Problems

By Norman W. Cox

"DISHONEST INTENTIONS"

One of the things that every experienced pastor sooner or later learns is that from time to time some folks try to get him to do things because they are motivated by dishonest intentions. There are those who want to promote themselves and their zeal is not for the Lord and his service, but to increase their own prestige. They would use him as a wagon in which to ride to some hidden goal of their own ambition.

We not infrequently find ourselves on the spot in dealing with such people. Some are quite clever. They want what they want. They do not take kindly to having their request denied. How to sidetrack them and prevent friction calls for much wit.

They not infrequently deceive us. They hurt the cause much. It is a species of hypocrisy that sooner or later reveals itself. Truly, when we have such folks on our hands, we need to pray a great deal for the wisdom that will enable us to circumvent them, and for grace to enable us to win them to a higher view.

THE CHRIST OF GOD

Glory to God sang the angels,
On that glad Christmas morn;
Peace upon earth rang the chorus,
When Christ the Son was born.
Shepherds with joy heard the tidings,
Quickly obeyed as told;
Found in a manger the Saviour,
In Bethlehem of old.

Glory to God in the highest,
Let all repeat the strain;
Spread it afar to all nations,
Tell it again,—again.
Till men, whate'er race or station,
Glad songs of praise shall sing;
Shouting their glad hallelujahs
Unto the new born King.

Now when the nations are striving,
Now as the war gods rage;
Now when destruction is rampant,
Even as age to age—
Only the Christ can deliver,
He only give release;
In Him alone is victory,
In Him is strength and peace.

—Ernest O. Sellers,
The Baptist Bible Institute,
New Orleans, Louisiana.

On February 13 Mr. and Mrs. Abner Polk of Hattiesburg celebrated their golden wedding anniversary. Their many friends were happy to congratulate them. There are just no better folks to be found than these. The Lord blessed them with a large family, and in opportunities for service of which they have availed themselves through the years. Brother Polk has been a deacon in First Church, Hattiesburg for a long time and there is none who has been more faithful and useful. And as for Mrs. Polk, her children rise up and call her blessed. May many more years be theirs among us.

journalistic minds, laymen and ministers, and offer scholarships for these men of journalistic minds and turn to get their training in these institutions. Thus we will train the leaders for the future in this wonderful field of religious journalism.

I believe a cooperant effort on the part of our leaders in these directions will greatly add to the strengthening of our denominational press, and I offer these suggestions for your prayerful consideration for what you think they are worth.

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Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

Worship * Serve * Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5:42.

Win Someone to Him!

I

"If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That someone was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.
If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy, quite,
To criticize your neighbor long
Because he's busy being wrong."

—Fisher's Plant Life.

II

Mississippi Baptists generally, love the Lord, believe in the Bible as they know it, want a great mission program; are for their institutions and Causes; want affairs honestly and economically administered; do not want their leaders to be disloyal nor cheap; do not want indebtedness increased, etc.

III

The following resolution by the Executive Committee is self-explanatory:

WHEREAS, we believe it will make for harmony and unity in all our work, and,

WHEREAS, we believe it will help create a helpful testimony in loyalty to His Cause, and,

WHEREAS, we believe it will help generate a victorious denominational life and spirit where-as we know these funds to be properly handled,

BE IT THEREFORE RESOLVED: that we urge upon all pastors, treasurers and churches the sending of all monies for all purposes beyond the local churches at regular intervals through our Mississippi Baptist Convention Board office, Box 530, Jackson, Mississippi.

BE IT FURTHER RESOLVED: that we call upon all of our Causes, agencies, and institutions to cooperate in such manner in appeals as to encourage and insure this action by the churches.

IV

On our way to Nashville we were privileged to be in an evening service at Bellevue. It was good to hear Dr. Lee again, and see a great congregation in worship. The baptismal service was in reality the most impressive we have ever witnessed. It is worth a pastor's trip to see it.

V

Some January dates:

Attended meet in Nashville as guest of Dr. Holcomb, secretary and the Sunday School Board. Sunday School, Training Union, Student Union workers and State Secretaries were present.

Accomplishments were reviewed and four year plans adopted.

At Hillman College chapel. A unique institution.

Hinds-Warren B.T.U. meet presenting "Our Work for 1940." These meetings count.

House filled at Clear Branch despite mud.

Brother W. S. Landrum is pastor.

Mississippi Sunday School Associational Officers meet with Nashville workers present. Brother E. C. Williams gave good account of work.

Annual deacons and wives banquet at First Church, Jackson, Dr. W. A. Hewitt pastor, Henry Love, assistant. It was an outstanding affair. An unusual group. Spoke on "Church Loyalty."

W.M.U. Institute, Quitman, well attended despite cold. Such meetings are significant.

W.M.U. Institute at Pascagoula. Over 130 women present.

With Brother Lee and the Wilds at Wiggins—good study course.

W.M.U. Institute at Lumberton. House filled. At Poplar Springs, J. C. Graham, pastor. Bad weather, but worthwhile group present.

Lee County B.T.U. meet. Large crowd with Calvary Church, Tupelo. Several pastors who support His work. Spoke on "His Church."

W.M.U. Institute at Starkville. Possibly 200 women present.

W.M.U. Institute at Corinth and next day at Pontotoc. At these meetings we presented the Convention promotional program.

Brother James Middleton, our pastor, had been good enough to invite us two or three times for pulpit engagement, but was dated ahead. Finally made one. Good congregation despite that winter you have now heard about. An outstanding pastor and church.

Heard him preach a good sermon in the evening hour, our first, we regret to say. But the Lord and these Mississippi Baptists keep us busy.

With Northside deacons and wives in annual banquet. I. F. Metts, pastor. These deacons and wives bring things to pass in His service.

Nearly 300 women in W.M.U. Institute at Greenwood.

We made some of the Sunday School and Training Union meetings last year, so this completed the circle in our departmental work. We see large values in them. Misses Traylor and Robinson and all other leaders were of course all that could be asked for.

VI

If Mississippi Baptists really knew the almost slavish service rendered by various helpers in these offices, they would be voluminous in their thanks. We have never known servants of our Lord who served more faithfully.

There is just one of you out there from your end as you contact these offices, but from this end there are 272,000 of you. We wish there were 500,000!

The office helpers render large and unselfish and glad service.

VIII

"As though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." II Cor. 5:20.

Various revivals of the past have had various characteristics, such as fervent praying, glad singing, great preaching, intense emotion, deep repentance, revived love, or extreme sensationalism. May God grant that the revival for which we pray now may be characterized by personal, man-to-man, soul-winning on the part of the laymen, women, and young Christians of the church membership. This will be a return to the methods of Pentecost.

Pentecost's program was three-fold, namely, (1) the church members prayed, (2) they went throughout all Jerusalem witnessing everywhere for Jesus, and (3) then Peter preached. Three thousand souls were saved. About 120 Christians won them. That means about 25 converts for one Christian. Today we have almost reversed it. It takes about 20 Christians to win one convert in an entire year. Charles Haddon Spurgeon was both sane and scriptural when he said: "If the kingdom is ever to come to our Lord—and come it will—it will never come through a few ministers, missionaries and evangelists preaching the Gospel. It must come through every one of you preaching it in the shop, when walking abroad, and by the fireside."

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

I

A humorous friend sends us an interesting Scripture a little out of the given content. Not bad at that.

"I would that you are as I am save these bonds." Acts 26:29.

He certainly senses some situations correctly. However we rejoice at the manner in which the money involved was used.

II

The 5M Club receipts for 1939 stand as follows: Central Mississippi, \$7,767.74; South Mississippi, \$5,430.74; and North Mississippi, \$5,192.48.

In the last count by quarters as published in the Baptist Record, North Mississippi showed the greatest gain, Central Mississippi being second, while South Mississippi showed a loss. We are glad to see the large gain in Central Mississippi, some gain in South Mississippi, while with crops as they were in North Mississippi, we feel the comparative standing to be good.

The total loss of \$2,500 in this item for 1939, while the Cooperative Program and Designated receipts registered \$15,000 plus, gains, reveals that Mississippi Baptists have not yet solved the real problem.

III

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Jesus in Matt. 7:12.

That should help even in treatment of field men.

We rejoice in courtesies reported by them, and always regret the few slights reported.

Those about us will believe more in our Christian experience as they see its fruits among ourselves. "Love never fails."

IV

We are getting the seals ready to attach to the Certificates certifying to annual payments made.

The seal for the first year of 1940 bears the word "Honesty." The seal for the second year of 1941 bears the word "Loyalty." The seal for the third year of 1942 bears the word "Victory." Think on these things!

You will want a certificate with 3 seals—"paid in full."

V

We list Certificates as follows:

Certificate No. 74 for \$36, No. 75 for \$36, No. 76 for \$36, No. 77 for \$36, No. 78 for \$36, No. 79 for \$36, No. 80 for \$36, and No. 81 for \$36, all from Brookhaven, (Fagan and Hightower, field workers).

Others: No. 154 for \$36, Brooksville, (Farr, field worker).

Again: No. 52 for \$50, Brooksville, (Farr, field worker), and No. 32 for \$100, (Brooksville, (Farr, field worker). Still others: Certificate No. 63 for \$100, Pocahontas, (McLaurin, field worker).

And: Certificate No. 64 for \$100, Calvary of Jackson, (McLaurin, field worker).

They keep coming: Certificate No. 155 for \$36, Scooba, No. 156 for \$36, Scooba, (Farr, field worker).

And: No. 54 for \$50, Louisville, (Farr, field worker).

And: No. 53 for \$50, Ackerman, (Farr, field worker).

Too: No. 33 for \$100, Goodman, (Farr, field worker).

Another: No. 4 for \$1,000, Durant, (Farr, field worker).

Still others: Certificate No. 115 for \$36, First Church of Jackson, (McLaurin, field worker).

And: Certificate No. 65 for \$100, Calvary of Jackson, (McLaurin, field worker).

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

APPEAL for the MARCH WEEK OF PRAYER and ANNIE W. ARMSTRONG OFFERING

"But when He saw the multitudes, He was moved with compassion for them, because they fainted and were scattered abroad, as sheep without a shepherd."—"Lift up your eyes and look on the fields, that they are white already unto harvest."

The seeing eye and compassionate heart of Woman's Missionary Union are making home missions real to our people. How our heart rejoices over what its members are doing! Surely the angels that rejoice over one sinner that turns to Christ have brightened up Heaven with their hallelujahs over the thousands that have been led to Christ this past year by the missionaries supported by the Annie W. Armstrong Offering. The offering, amounting to approximately \$149,000, has enabled us to keep all of our missionaries in the field and to add a goodly number to our force. But far beyond the money given, important and necessary as it is, we prize the spirit of cooperation shown and the prayers offered for the blessings of God upon our work and workers.

In the long ago our Lord, when He would arouse the interests of His people for the lost multitudes, said: "Lift up your eyes and look upon the fields." That appeal is with us today. The fields were never more abundant, the needs greater or the harvest riper. The whole land groans with its burden of lost souls. Our missionaries are thronged by thirsty-hearted men and women seeking the water of life. Shall we not give them to drink?

The fields are white, but the laborers are few. We have three missionaries to the 500,000 Jews; 11 missionaries to the 650,000 French-speaking Americans; 14 missionaries to the 300,000 Spanish-speaking Americans; 11 missionaries to the 600,000 Italians; 4 missionaries to the 7,000 Chinese; 17 missionaries to the 2,900,000 Europeans; 98 missionaries to the 150,000 people in the Canal Zone and Panama; 40 missionaries to the 10,000,000 Negroes; and 69 missionaries to the 200,000 Indians. Taking the entire unchurched group of 46,000,000 people in home mission fields—including Central America, which is a home mission field—and we have on the average only one missionary for every 170,000 people.

I appeal to the W.M.U. of our southland for these millions without Christ. "Whosoever shall call upon the name of the Lord shall be saved." But "how shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"

We can save our land only by evangelizing our people. Eternal issues are at stake. Through the Annie W. Armstrong Offering the Gospel of God's redeeming grace is preached to thousands otherwise without a chance. This Gospel, when preached in the power and demonstration of the Spirit, brings men to God, creates in the hearts of believers a passion for lost souls whether at home or abroad, builds spiritual morale in our churches and stirs in the hearts of the redeemed the missionary impulse which has through all the ages hurled the followers of Christ, in sacrificial service, out to the farthest horizon of helpless human need.

Praying the richest blessings of Heaven upon every member of every society, I am,

Sincerely yours,

J. B. LAWRENCE,

Executive Sec.-Treasurer
Home Mission Board.

RESOLUTIONS OF RESPECT

Whereas, God in His infinite love and wisdom has called Mrs. Mildred Concord Farrington to a land that is fairer than this:

Whereas, Her useful and beautiful life was an inspiration and a benediction to all with whom she came in contact; her very presence as the beauty and fragrance of a rose which unfolded, bud and flower, in our community and shed its perfume till the last petal fell;

Whereas, Her passing was the the ceasing of strains of sweetest music;

Resolved: That even though many sweet memories long shall linger, she shall be deeply missed in our midst; that copies of these resolutions shall be sent to her son, Dr. P. M. Farrington, spread on the minutes of the Baptist Woman's Missionary Union and published in the Baptist Record.

Respectfully submitted,
Committee:

Mrs. Leslie Darden

Mrs. A. L. Emerson, Jr.

Hernando, Miss., Feb. 10, 1940.

Note: Mrs. Farrington was a dear friend of ours and was such a faithful Christian worker. She attended our W.M.U. Institute at Senatobia Jan. 18th and talked with us at noon-time about her plans for enlisting new members.—F. Traylor.

NEW MISSIONARIES TEACHING IN NIGERIA

Lagos, Nigeria, West Africa—(F. M. B.)—We are still in the best of health, and, of course, as happy as can be. Two weeks ago we went to the other end of our field of work—one hundred and forty miles by car—to help Miss Neale C. Young, one of our best missionaries in Nigeria, start a W.M.U. training school. We had a grand time while there. Miss Young insisted that we sleep in her nice house-trailer and let her sleep in the school. The people were so nice to us and so hungry for the Gospel of Jesus Christ. Alice had a joyful time teaching the many children and women a number of courses which she has had translated into Yoruba since her arrival. Four churches took part in the school, which lasted until the following Wednesday.

We really did hate to return to Lagos on Monday morning because we were having a wonderful time helping Miss Young. During our recent visit there they asked me over and over again when were they going to get the missionary that was promised them. Even the old pagan king asked me about it, and requested that I remind Dr. Maddy of his promise to his people in every letter that I write to him. These people are so hungry for the Gospel, and, oh, how they do yearn for a missionary to come and live among them. The king is anxious that we build a mission home on the plot of land that he has offered to give us for such a purpose.

In the Lagos Academy we have a great evangelistic opportunity in our eight hundred and fifty-six students, the majority of them lost in sin. There is nothing that gives me more joy than pouring out my heart to them in our chapel services from day to day. Two weeks ago two fine Mohammedan girls trusted Jesus Christ as their personal Saviour in one of our chapel services.—Bennie T. Griffin.

THE WAY OF MISSIONARY EDUCATION

Juliette Mather

For several years Mission Study Courses I and II outlined by Woman's Missionary Union have required study of books on all the W.M.U. chief aims except the sixth, Missionary Education of Young People. This book has been written to

provide a study of young people and the plans for their missionary education. Miss Mather says that this book is released with the prayer that it will call mothers and all W.M.U. members to a new appreciation of the need for and worth of the work of the graded missionary education organizations. And that the Heavenly Father might use this book as an agency in the further promotion of his kingdom.

Our State Mission Study Chairman, Mrs. W. A. Bell, recommends that every Missionary Society in Mississippi will plan to study this required book the second quarter this year. It will help us to better understand this sixth chief aim and how we can build this into our plan of work.

RECORD CHARTS

This is to remind the various organizations that we have the Record Chart to use in small W.M.S. or circles and Auxiliaries. Each year the women have had an opportunity to buy these at our Institutes but so many did not get to the Institutes because of bad weather. Then a number of them had to be called off.

You will find them very helpful in keeping the individual record of each member. Order these from our office for 10c each.

SECRETARIES OF FOREIGN MISSION BOARD CONTINUE FIELD WORK

Richmond, Virginia—(F. M. B.)—Three secretaries of the Foreign Mission Board left Richmond last week to hold further conferences in Baptist colleges. Dr. Charles E. Maddy, executive secretary; Dr. George W. Sadler, secretary for Africa, Europe, and the Near East; and Dr. M. T. Rankin, secretary for the Orient, were at Wake Forest College on February 15. Dr. Maddy and Dr. Rankin spent a day also at Meredith College. These conferences, the theme of which is Challenge and Conquest—Christ's Call to Youth, are proving very popular and have aroused a growing interest in the cause of foreign missions. Many college students have offered themselves as volunteers for foreign missionary service in the conferences which have already been held.

After leaving Wake Forest, Dr. Sadler went to Liberty, Missouri, to preach on February 18 in the church of which he was formerly pastor. There are two more college conferences on his itinerary: William Jewell, February 20, and Oklahoma Baptist University, February 22 and 23. There are tentative plans for him to preach in Oklahoma City on February 25, and on February 27 he will be at the Southern Baptist Theological Seminary in Louisville, Kentucky.

Dr. Rankin plans to spend a week in Nashville, Tennessee, with Dr. R. Kelly White and others in a series of missionary addresses, and on February 25 he will preach at Clarksville, Tennessee.

The Baptist Sunday School Board has given 100 copies of the hymnal "Abiding Songs" to the Baptist Workshop at M. S. C. W., Columbus.

Recently the American Tract Society offered prizes for manuscripts on Christian themes, the best of them to be published by the Society, and prizes given. The one getting first prize was "The Glory of the Manger" by Dr. Saul M. Zwemmer, prize \$1,000. The second was "Christian Faith and the Spirit of the age," by Dr. C. E. McCartney, prize \$500.00. The third was "The Holy Spirit," by Prof. Wick Broomall, prize \$250.00. These books are soon to appear and be on sale at \$1.50 each.

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MISSION WORK IN SOUTHERN LOUISIANA

The mission work conducted by
the Baptist Bible Institute in New
Orleans through its Practical Re-
ligious Activities Department has
recently branched out into a new
and interesting development. Formerly
the work was confined to the
limits of the city, but during the
past two years it has reached out
into the regions surrounding New
Orleans within a radius of a hun-
dred miles embracing thousands of
square miles of territory. Within
this territory most of the population
is of French descent, and tradition-
ally Catholic. There is also a large
population of negroes, many of
whom are Baptists although a large
per cent has become Catholic.

The situation here, as in all Catho-
lic countries, is that the Scriptures
are not taught to the people from
an open Bible, and there is almost
absolute ignorance of the Gospel as
we have it freely taught and studied
in other parts of our country. There
is an avowed and openly declared
plan on the part of the church to
make New Orleans the capital of
Catholicism in the United States.
This plan is projected and is being
carried forward vigorously in New
Orleans and the surrounding regions
in Louisiana, especially among the
colored population. The method be-
ing employed is educational, mainly
through seventeen parochial schools
in New Orleans, two high schools
and Xavier College (or University)
with its several technical depart-
ments of study. Other schools are
conducted in various parishes. It
will be readily understood that the
little knowledge and superficial con-
ception of the plan of salvation as
conceived by the Catholic church
does not embrace regeneration as a
fundamental experience in the Chris-
tian life and consequently, very few
of those who follow the system logi-
cally ever come to experience the
new birth without which there is no
hope. This is the kind of field in
which our religious activities are
cast.

City Work

Within the city of New Orleans
our department cooperates with lo-

cal churches in carrying on mission
stations in several places which will
gradually develop into churches in
due time. About a hundred and fifty
workers are organized into assign-
ment groups which go out in the
three buses of the department to
various parts of the city three nights
in the week, each student being list-
ed for definite work twice each
week. Work is done in institutions
of charity, prisons, hospitals, homes
for the aged, and elsewhere. With
the aid of the loud-speaker install-
ed in a splendid new bus, activities
are carried forward during the week
in street meetings in which well-
organized song services and preach-
ing are conducted along with super-
vised activities in personal evange-
lism. There are twenty-two of these
assignment groups, each under its
leader carrying on work in the city.

The Regions Round-about

On Sundays and sometimes on
Saturday afternoons, trips are made
by groups of students to various
points in seven or eight counties
(parishes) contiguous in the bus
equipped with the loud-speaker. Ev-
ery Sunday a trip to White Castle,
about a hundred miles up the west
side of the Mississippi River, opens
opportunity for preaching in a num-
ber of towns situated in the heart
of the finest sections of the south-
ern part of the state. In this way
work has been planted already in
five of these towns where no Bap-
tist work existed before. Individual
students go out to more than fif-
teen other points. In some of these
places churches have already been
organized and around these as cen-
ters, various other mission stations
are growing up.

Of the nine new places which
have been opened this year one (at
Donaldsonville) has already been
organized into a church and has
over twenty members. One of our
students was elected pastor and the
church is going forward bravely.
With the aid of the loud-speaker,
services are held in six towns from
White Castle to Raceland each Sun-
day with two services in each of
three of the towns, one conducted
in English and one in French. In
one of the towns three services are
held, one in a home and two with
the loud-speaker on the streets.

In White Castle the work has been
rendered difficult for the most of
the time due to the lack of a house
in which to meet. The Methodist
pastor has recently offered us his
house for services on Sundays when
he does not have a service. More
recently the Mayor of the town of-
fered the school gymnasium tem-
porarily for part of the time. We
have initiated our street services
with the loud-speaker in all these
towns with fine results. Large
crowds hear the sermons and during
the day we have from ten to twelve
services in these six towns.

In Napoleonville, a town of some
two thousand people, surrounded by
a fine cane district, thickly popu-
lated, we secured the Masonic Hall
for our meeting place at a nominal
rent covering the lights and other
minor needs for the up-keep.

The loud-speaker service an-
nounces the indoors service besides
reaching the popular crowd. Lit-
erature is distributed carefully, a
copy of a gospel along with a tract

on the plan of salvation being given
to each person who will accept
them. Occasionally, one will not ac-
cept the literature, but almost all do
with politeness.

Labadieville is not so large a
place, but large groups of French-
men have heard the sermons in Eng-
lish and French (both of which most
of them understand), and with most
respectful and earnest attention. In
this town a service is conducted
every week in the home of a Bap-
tist brother whose wife is an earn-
est Methodist Christian. This ser-
vice is gradually constituting a
small nucleus around which to build
up in the future a church.

In Thibedaux Rev. Lawrence
Thibedaux, a French preacher who
formerly studied in the Bible Insti-
tute, is pastor. His church is small
but is proving an important factor
in building up the work in that and
the surrounding towns and country
places. Brother Thibedaux engages
with us in the activities in Napoleon-
ville, Labadieville, as well as in the
street services in his own town ev-
ery week. Our loud-speaker is thus
serving as a medium for distribut-
ing the spoken message in two lan-
guages and Spanish and Italian
will soon be added in our work in
other places. There are more than
six hundred thousand French peo-
ple in Louisiana and at least forty
thousand Italians in New Orleans
alone. Smaller colonies of Spanish-
speaking and other nationalities are
found in New Orleans and other
parts.

Raceland is a species of string-
town where there is a very transient
population to which we minister al-
so every Sunday the oral and writ-
ten message through preaching and
the distribution of tracts.

Lockport is a town further down
toward Golden Meadow where one
of our workers valiantly carries on
alone for the present, backed by
the pastor and church at Golden
Meadow, who is also one of our ad-
vanced students at the Institute.
Thus the work is manned in these
strategic towns for more than a
hundred miles up and down a high-
way which passes through a most
fertile stretch of Southern Louisi-
ana, parallel to the Mississippi Riv-
er. Two other brethren are carry-
ing on single-handed in St. Bernard
and Plaquemine parishes (counties)
to the east and south of New Or-
leans, at Shell Beach and Pointe A
La Hache.

Down the Old Spanish Trail we
have some fifteen points where new
work has been started recently. The
first of these points of attack was
Morgan City, which the professor-
superintendent of the Religious Ac-
tivities department entered and be-
gan with a small group of four
Baptists six years ago. The church
which grew out of this has over a
hundred members now and is go-
ing forward splendidly under the
leadership of a French student pas-
tor soon to finish his course in the
Institute. The church pays its pas-
tor a hundred dollars a month and
contributes to the cooperative bud-
get. It has recently initiated work
in two mission points.

Two years ago work was begun in
Franklin, the county seat of Saint
Mary's parish which has grown into
a church that is carrying on brave-

ly. The student-pastor has thus got-
ten fine training for his work in
the foreign field to which he will
soon go.

A little more than a year ago
another work was begun by one of
the Institute students at Jeaner-
ette, a splendid town, and has grown
into a church of great missionary
activity. Ten mission points have
been opened by the church and
large areas of territory are being
covered with its missionary activi-
ties.

Work was begun a year ago in
Avery Island by another student
who has added another mission point
recently down toward Abbeville,
where Dr. Louis Stagg, a former
student of the Institute, is the able
pastor. A young French student ini-
tiated work in St. Martinsville and
Breaux Bridge last summer and is
carrying on perseveringly.

Another important town, New
Iberia, is the seat of a strong church
of some three hundred and fifty
members. The pastor, Rev. Elroy
Janes, and his wife, both graduated
from the Institute some two years
ago.

Two other students are carrying
on work further up the state at St.
Francisville and New Roads with
splendid results.

This work up and down the Old
Spanish Trail (Highway) reaches
to a distance of more than a hun-
dred and fifty miles from New Or-
leans. The students engaged in
these mission activities are getting
wonderful training for all phases
of the work on mission fields at
home and abroad. They are super-
vised in some measure for the most
part, but are put on their own re-
sponsibility as rapidly as they show
signs of ability, initiative, and good
judgment in the work.

J. W. Shepard, Supt.
Maurice Anderson, Associate
Fred Moseley, Secty.

Doctor: "Look here, don't you
know my consulting hours are from
6 to 7 p. m.?"

Patient: "Yes, but the dog that
bit me didn't."

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Sunday School Lesson

By L. Bracey Campbell

(Lesson for February 25)

The Discourse on the Last Things
(Matthew 24, 25)

Introduction: The lesson comprises two chapters of the gospel, 24 and 25. Please get your Bible and read them, both of them, at a sitting. Get the family together and read these chapters to the family. College students read them with the roommates and members of the same set. The two chapters are spoken of as the Olivet Discourse and one of the oft-quoted recent translations of the New Testament, in which the translator's declared intention is to bring the language of the New Testament within the bounds of the comprehension of the common people names this farewell address of our Lord "The Great Eschatological Discourse." Of course you can see how simple that language is. At least one of every ten of the licensed white teachers of Mississippi can spell "Eschatological," and one-third of that number might have a vague idea of what it means. It is a talk by our Lord concerning the things, the events which are to occur at the last, at the end, at the wind-up of this age. But though all the address concerns the future, certain portions of it concern the immediate and certain other portions concern the remote future, the final time, "the consummation of the age, the completion of the dispensation, 'the end of the word.'" In trying to assign the different portions of the address, each to its proper period, students of these chapters have perhaps often gone astray. My advice to the teacher is not to come before the class with an array of immature or half-baked, borrowed, undigested theories as to the meaning of this discourse. A man or a woman needs years of prayerful study in which to mature a theory as to the meaning and significance to us of all the details of this address. But I do not mean that we are not to read it over and over. There are several conclusions concerning it at which we may, I think, arrive together. Let us make a list, largely a borrowed one, of the things we all believe as to this address.

1. The theme of this discourse is the coming of the Son of Man, the return of our Lord to earth.
2. It is predictive prophecy. It is a discourse concerning the future.
3. Our Lord's visible return to earth has not so far taken place, so is something to which His people yet look forward.
4. These prophecies reach from the day they were spoken to the end, "the end of the world," of this world order.
5. "After a long time." Matt. 25: 19. The Lord clearly indicates that there will be a great while between His going away and His return.
6. The close of this age will be sudden, unexpected, bring confusion and consternation and con-

demnation to the enemies of Christ.

7. At His coming, our Lord's authority will be openly manifested over all moral intelligencies. Every knee shall bow and every tongue confess Jesus Christ as Lord, to the glory of God." (Phil. 2:10, 11). Let us glance at the discourse.

I. The Introduction to the Discourse.

Said a lady to me today, "Isn't it perfectly natural for women to want to rise, themselves and their children, socially?"

"Yes, perfectly natural."

"From the manner of your answer, you disapprove. What is wrong with women's doing that?"

"The perfectly natural manner in which, and the perfectly natural methods by which they strive to do it."

Natural man is ungodly, and the things which men are moved by the natural heart to do are the ungodly things.

Now take a look at the disciples. Here they are with their Lord in Jerusalem for the last time. He has told them once and again that it is the last time, and they have been with Him in the tremendous contests in which all the religious and political controversialists of the city and of the nation were allied against Him. They have seen the hatred of the leaders of all factions wax against Jesus and have heard the mutterings of that hatred swell as the mutterings of an approaching storm, but see what has attracted them! Why, the perfectly natural! Herod's splendid temple had been built to attract the perfectly natural man. So His disciples came to Him as He was leaving the city after an exhausting day's conflict of mind and spiritual might, of patient teaching of the humble and withering denunciation of the wilfully malicious, and they said to Him, "Teacher, just look at that temple. Isn't it a wonder, though. There's not another like it in the world. Of course, we have not seen all there are in the world, but we have the biggest and best of everything there is, and that temple is the finest thing around here?" Now, what they said to Him was natural. He made a statement. "All this shall be made a heap of rubbish. The wrath of man will wreck it utterly." "When, teacher? How are we to tell when you are coming back? How are we to know the approach of the end of the world?" Our Lord gave answer in this discourse?

II. While the Lord Tarrys. Matt. 24:4-8.

1. False Christs shall arise. They have done so, and have deceived man. This is perfectly natural.
2. In the political sphere there shall be wars and rumors of wars. All this has been already. While there has been no period, so far as my reading in history has enlightened me, when so much of the wealth of the world was being spent to put so many men in arms on land, in air, and on sea; when war had spread over so large a portion of the earth. Only this morning I read news from two battle fronts in the same country 1300 miles apart. Men are perfectly natural in this. To turn from war to real peace is to turn from

self to God, and natural men do not do that.

3. Economically there will be famines. Natural men have said they could beat famine. Just improve agricultural methods, conserve the soil, promote diversification, and improve transportation, and farewell famines. But some of the worst famines in history have occurred within the memory of living men. Famine among both men and beasts have occurred in terrible proportions among our own people within the recent past. "Famine!" Why that is a synonym for "depression."

4. Earthquakes in many places. The most destructive in all history, perhaps, was that in Turkey only a few weeks ago, an earthquake which, with its attendant evils, will go down as one of the great catastrophes of all time.

Do these serve notice that the time draws near? Yes, but we are not to conclude that it is at hand. Perhaps worse earthquakes than any yet recorded, famines and pestilences more devastating than any from which the world has yet suffered, wars more terrible than that which is laying gallant little Finland waste at this hour, more destructive than that which has cost the lives of millions of poor unfending Chinese people within the past few months may ravage the earth before the Lord returns. And of this be sure: Men, natural men, are not going to make an enduring peace.

You remember 1917, when we sent our lads across the sea to fight the last war? As they moved into battle the watchword on their lips was, "Never again!" Why, they went to war to end war. But they did not end war. Why? Because the peace which was made at the end of the war was a perfectly natural peace, made by perfectly natural men.

A natural man who looks for peace from any situation in which the Prince of Peace does not reign as Lord of Peace—I say any natural man who expects to see or to assist at the establishment of a godless peace is just a natural fool.

Continuing, the Lord tells of the events which shall accompany His return, and of how His people ought to live until His return, and in anticipation of His return. Here the lesson committee has paused to select the passage which we are to stay our attention upon for a brief while.

III. Parable of the Talents. Matt. 25:14-27. A study in Stewardship.

1. The Householder. A wise and wealthy man. He was to estimate the abilities of his several servants and to give each the opportunity for which his ability fitted him. He was wealthy in that he was able to entrust to each of his servants as much wealth as each could manage. And the "talents" he entrusted to his servants were money. Let us stay away from the meaning of the word with which it has been filled by usage.

2. The Wealth Entrusted. We are told that a talent is equal in value to about \$12,000 in our money. The householder adjudged one of his servants able to manage \$60,000, another \$24,000, and another \$12,-

000. The householder charged each of them with the money he let each have, made each responsible for the amount of the fund with which he was entrusted.

2. The Householder's Absence. He stayed away a long time. Where do you suppose he went? Don't know. Makes no difference. Fifty miles would do as well as 5,000. The point is he left his servants to their own devices. He put them on their own. Each received his trust fund and each was to manage it for himself.

4. Householder's Continued Ownership. Thought you said each was to do as he pleased? Absolutely! Always with the distinct understanding that what he had received was his only in trust.

5. Householder's Return. Then the settlement, then the reward of the diligent, then the condemnation of the slothful. The reward of the diligent was the same. Condemnation of the slothful was loss.

Now this parable teaches what it is like.

1. The householder is the Lord. He owns everything.

2. The servants are you and me.

3. The wealth with which He entrusts us is anything we are in body, mind, and soul, which may be of use to Him, and all that we get of every sort of wealth.

4. His absence. Yes. In glorified bodily presence. He is absent, but He is so anxious that we should do well that He has left the Spirit of Himself to go with us and help us on to good success.

5. Return to Judgment. He's coming back, now—Don't you forget that. And when He comes, He will know from me what I have done with everything He let me have. If I have not improved and increased what He left with me, I cannot imagine how great my loss shall be.

SUBSCRIBE TO THE BAPTIST RECORD

LADIES' BEAUTIFUL SILK HOSIERY five pairs \$1.00, postpaid, slightly imperfect. Five pairs full fashioned slightly imperfect \$2.00, postpaid. Money back guarantee. HAYES HOSIERY CO., Lexington, N. C.

Pull the Trigger on Lazy Bowels, and Also Pepsin-ize Stomach!

When constipation brings on acid indigestion, bloating, dizzy spells, gas, coated tongue, sour taste, and bad breath, your stomach is probably loaded up with certain undigested food and your bowels don't move. So you need both Pepsin to help break up fast that rich undigested food in your stomach, and Laxative Senna to pull the trigger on those lazy bowels. So be sure your laxative also contains Pepsin. Take Dr. Caldwell's Laxative, because its Syrup Pepsin helps you gain that wonderful stomach comfort, while the Laxative Senna moves your bowels. Tests prove the power of Pepsin to dissolve those lumps of undigested protein food which may linger in your stomach, to cause belching, gastric acidity and nausea. This is how pepsinizing your stomach helps relieve it of such distress. At the same time this medicine wakes up lazy nerves and muscles in your bowels to relieve your constipation. So see how much better you feel by taking the laxative that also puts Pepsin to work on that stomach discomfort, too. Even finicky children love to taste this pleasant family laxative. Buy Dr. Caldwell's Laxative—Senna with Syrup Pepsin at your druggist today!

Sunday Depa

E. C. WILLIAMS
JOHN A. FAULKNER
MISS RUBY TAYLOR

Archite

Mr. Harold C. School Board to Kosciusko, Mississippi Baptist Convention.

This is a m... opportunity for any p... are interested in modeling a church fer with Mr. V... ence to plans, et... him suggestive of buildings, an... aid any one w... building.

Let's make th... much in comin... this capable a... and builds for... therefore can g... field.

Baptist

The Baptist I... Mississippi, un... ficient manager Jones, is the Sunday School l... the purpose of of Mississippi.

It is not in c... Nashville store... that same syst... entire South. T... Sunday School... all Mississippi... tha Jackson Be... All books an... be secured from... be secured from... except, of cou... and other publi... actual class roo... Send your o... store in Jackson... prompt and car...

Februar

The Builder... the subject of... are articles by... est preachers, c... winners in the... The one on... Appelmann, Eva... Baptist Conve... should be read... school officer... as by pastors... workers.

There are 35... officers and te... more class offi... host of Christ... out the land fo... lost, if all coul... great responsi... ity!

This messag... pelman that a... Builder can be... in limited qua... questing it from... Sunday School... tist Sunday Sch... Tenn.

In the final... find that Hind... led the state... with 842; an... church in the s...

Sunday School Department

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SEC.

Architect Coming

Mr. Harold C. Wallace, Sunday School Board architect, is coming to Kosciusko, March 5-6, for the Mississippi Baptist Sunday School Convention.

This is a most unusual opportunity for any pastors or others who are interested in building, or in remodeling a church building, to confer with Mr. Wallace with reference to plans, etc. He will have with him suggestive plans for all types of buildings, and will be there to aid any one who desires help in building.

Let's make this opportunity count much in coming and talking with this capable architect, who plans and builds for churches only, and therefore can give the best in that field.

Baptist Book Store

The Baptist Book Store, Jackson, Mississippi, under the very efficient management of Mrs. O. M. Jones, is the Book Store of the Sunday School Board, Nashville, for the purpose of serving the people of Mississippi.

It is not in competition with the Nashville store, but is a part of that same system that serves the entire South. This being true, the Sunday School Board desires that all Mississippi orders be given to the Jackson Book Store.

All books and supplies that can be secured from Nashville can also be secured from the Jackson store, except, of course, the quarterlies and other publications that are for actual class room work.

Send your orders to your own store in Jackson, and they will have prompt and careful attention.

February Builder

The Builder for February is on the subject of Evangelism. There are articles by some of the greatest preachers, evangelists, and soul winners in the South.

The one on page 6 by Hyman Appelmann, Evangelist of the Texas Baptist Convention, is one that should be read by every Sunday school officer and teacher, as well as by pastors and other Christian workers.

There are 350,000 Sunday school officers and teachers, and as many more class officers. What a mighty host of Christian people throughout the land for the winning of the lost, if all could be aroused to that great responsibility and opportunity!

This message by Evangelist Appelmann that appears in the Feb. Builder can be had in leaflet form in limited quantities free by requesting it from the Department of Sunday School Administration, Baptist Sunday School Board, Nashville, Tenn.

Leaders

In the final reports of 1939, we find that Hinds-Warren association led the state in training awards with 842; and that the leading church in the state in total number

of training awards for the entire year was Columbus First, with Dr. J. D. Franks, pastor, Mr. W. N. Puckett, Sunday school superintendent, and Mr. Jack Perkins, educational director. Congratulations!

—BR—

"THAT YE MAY KNOW THAT YE HAVE ETERNAL LIFE"

—O—

Some think it strange and absurd for a man to say: "I know I am saved." But when we apply common sense to the Word of God we find that it is not unreasonable for a man to know that he has eternal life.

It is written, I Jno. 5:13: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

How may we know it? We know it by believing the things which are written. How do we know anything? Only by faith.

How do we know the earth is round? "Oh!" a man may say: "that has been demonstrated and proven." Yes. But we know it only by believing the words of the demonstrators.

How do we know, that: "In the beginning God created the heaven and the earth?" A skeptic will say: "We do not know it." Well, we still have a few skeptics who do not know the earth is round. But how do we know, that: "In the beginning God created the heaven and the earth?" Here is the answer: Heb. 11:3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

No one would think it absurd to say: "I know that George Washington was born February 22, 1732." But no one living today ever saw him. We know that Jesus Christ was born of the Virgin Mary in the city of Bethlehem in the days of Herod the king. How do we know it? We know it by believing that which is written, just like we know that George Washington was born in 1732.

No one would hesitate to say: "I know that George Washington was the first president of the U. S. A." But there is not a living witness that saw and heard him take the oath of office.

We know that Jesus Christ is the Son of God. And while there is no one living on the earth today who saw His miracles or saw Him after He was risen from the dead; yet we know these things are true. We know it by faith. We know it by believing the things which were written of Him.

We know that: "Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures."

We know, that: "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." We know that: "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

We know that: "Christ also hath once suffered for sins, the just for

the unjust, that He might bring us to God."

We also know, that: "Christ is the end of the law for righteousness to every one that believeth."

We also know that God is, "just and the justifier of him which believeth in Jesus." We also know that the Lord Jesus Christ said: "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life; and shall not come into condemnation; but is passed from death unto life."

We also know that we believe His words, and that we have trusted Him for everlasting life, and we know that we have eternal life. How do we know it? We know it by faith.

It is not absurd, it is not presumptuous, it is not unreasonable, it is not boasting to say: "I know I am saved." It is just simply applying common sense to God's word just like we do all other things; it is just simply taking God's word for it. Therefore I know I am saved, just because God said so. We know it by faith.

Those who can not say: "I know I am saved" are those who do not believe God. And well may they say it, for, "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

I am sorry for those who can not believe God, but there is no excuse for it. It is better to believe Him now, than to wait for His wrath. Read John 3:36.

—J. E. HEATH.

Winona, Miss.

—BR—

SUBSCRIBE TO THE BAPTIST RECORD

CLARKSDALE B. T. U.

—O—

The Clarksdale B.T.U. had attendance of 152 last night, Feb. 11.

We have departmentized the Intermediates and Mrs. P. J. Boyd is the superintendent of the department, with Mrs. Walter Jones and Miss Helen Bledsoe as leaders of the "Willing Workers"; Mrs. Rena Andrews and Mr. Barry Griffin as leaders of the "J. O. Y. Union," and Mrs. J. L. Bader as leader of the "Fellow Workers". Before the end of the year we hope to departmentize our entire B.T.U.—Mrs. Una J. Tanner, Director B.T.U.

Irritated SKIN

no matter how tender—amazingly relieved and faster healing aided with reliable

RESINOL

MANY DOCTORS RECOMMEND IT.

WOMEN

Here's amazing way to Relieve 'Regular' Pains

Mrs. J. C. Lawson writes: "I was undernourished, had cramps, headaches and backache, associated with my monthly periods. I took Dr. Pierce's Favorite Prescription for a while, gained strength, and was greatly relieved of these pains."

FOR over 70 years, countless thousands of women, who suffered functional monthly pains, have taken Dr. Pierce's Favorite Prescription over a period of time—and have been overjoyed to find that this famous remedy has helped them ward off such monthly discomforts.

Most amazing, this scientific remedy, formulated by a practicing physician, is guaranteed to contain no harmful drugs—no narcotics. In a scientific way, it improves nutritional assimilation; helps build you up and so increases your resistance and fortifies you against functional pain. Lessens nervousness during this trying period.

Don't suffer one unnecessary moment from such monthly discomfort. Get Dr. Pierce's Favorite Prescription from your druggist. Discover how wonderfully it acts to relieve you of "Regular" pains.

Eyes WITHOUT BIRTHDAYS



SPARKLING, happy carefree eyes aren't a matter of birthdays . . . many a youngster just starting the battle of life is already handicapped by defective vision, while many an oldster is free of eyestrain . . . through the aid of plenty of glareless light for easy, comfortable seeing. You, too, may have eyes without birthdays . . . if you have your eyes examined regularly, and begin to Light Condition your home.

Mississippi Power & Light Co.



The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children;

This will probably reach you on the birthday of George Washington, the "Father of Our Country." Because we admire him and have faith in his ideals, I'm going to give you some of his rules for success. They were good then and they are good now.

"It is better to be alone than in bad company.

Let your recreations be manful, not sinful.

Think before you speak. Labor to keep alive in your breast that little spark of celestial fire called conscience.

Let your conversation be without malice or envy.

In your apparel be modest. Wherein you reprove another, be unblamable yourself.

Let your heart feel for the afflictions and distresses of everyone.

Do not conceive that fine clothes make fine men, any more than fine feathers make fine birds.

Be courteous to all, but intimate with few; true friendship is a plant of slow growth."

If George Washington lived by these rules, it's no wonder that he was a great man, is it?

With love,

Mrs. Frances Steele

BIBLE STUDY

Paul's Defense Before Agrippa
Read Acts 26:24-32

(Continued from last week)

While Paul spoke, Festus, the governor cried out with a loud voice, "Paul, you are beside yourself. Your study has made you crazy." But Paul answered, "I am not crazy, most noble Festus, but am speaking only words that are true. King Agrippa understands what I say, for I am sure he has heard all these things." Then Agrippa said to Paul, "You almost persuade me to be a Christian." Paul answered, "I wish that not only you, but all these who are listening to me this day, were Christians such as I am, except that they might not have to wear these chains."

When Paul had spoken these words, Agrippa rose up, and Festus, and Bernice, and those with them, and went apart to talk with one another about Paul, saying "This man has not done anything for which he ought to be put to death or kept in prison." Agrippa said to Festus "He might have been set free if he had not asked to be sent to Caesar."

Florence, Miss.,
Feb. 2, 1940.

Dear Mrs. Steele;

I wonder how you all enjoyed the snow. I had lots of fun playing in it and feeding the birds.

School will soon be out, and I, for one, will be glad. I go to Sunday school every Sunday that I can. I am sending ten cents for the orphans.

Your friend,
Hazel Byrd

I know the birds enjoyed the food which you gave them even if they didn't enjoy the snow. I hope many of the children's circle did as you did to save the birds. Thank you very much for this gift to the orphans, Hazel.—F.L.S.

Carrollton, Miss.,
Feb. 9 1940.

Dear Mrs. Steele;

This is my first time to write to the Children's Circle. I am a girl twelve years of age. I go to Valley school and am in the sixth grade. I go to church every Sunday that I can. I also go to B. Y. P. U.

With love,

Essie Mae Brown

Write to us again, Essie, and tell us the color of your hair and eyes, what you enjoy doing most, how you spend your time on Saturdays and afternoons after school. Won't you, so that we may get better acquainted?—F.L.S.

Carrollton, Miss.,
Feb. 9, 1940.

Dear Mrs. Steele;

This is my first time to write to the Children's Circle. I am a girl thirteen years old. I go to church and B. Y. P. U. every Sunday. I am the president of the Sunbeam Band. My daddy is the pastor of our church.

Your new friend,
Edith Rivers Sellers.

How would you like to be a pastor's assistant, Edith, when you are older? Perhaps you have a chance to be your daddy's young assistant now.—F.L.S.

Brandon, Miss.,
Feb. 10, 1940.

Dear Mrs. Steele;

I am a little girl nine years old. I am in the third grade. I have a good teacher, Miss Eleanor Vickers, and I think a lot of her too. I am sending ten cents for the orphanage.

I have a little kitty. I put a ribbon on her neck. She did not like it so much. She bites my hand. It didn't hurt. Her name is Bootsie. We have so much fun with her.

I hope to see my letter in print.

Your friend,

Beatrice Alliston

Have you ever tried tying a little dunce cap on Kitty's head? I saw a young lady try that on her dog. He proceeded immediately to get it off and chew it up. We appreciate this contribution which you send, Beatrice.—F.L.S.

Ocean Springs, Miss.,
Feb. 11, 1940.

Dear Mrs. Steele and Circle;

In looking up some references last Sunday, I found in my Bible a leaf from an advanced quarterly. The date of year when published is not on the leaf, but the lesson is dated August 6th. The lesson is taken from the book of Ruth—Ruth 1: 6-10, 14-19a. Golden text is "Let us love one another for love is of God," I John 4:7. I do not know when I chanced upon this page, but I do know the lesson and the following poem are what drew my attention to the leaf, and I put it in my Bible.

"Who ordered Gideon forth to storm the invader's camp,
With armies of little worth, a pitcher and a lamp?

The trumpets made his coming known
And all the host was overthrown.

O! I have seen the day, when with a single word
God helping me to say, My trust is in the Lord.

My soul hath quelled a thousand foes
Fearless of all that could oppose.

But unbelief, self will, self righteousness and pride
How often do they draw my weapon from my side!

Yet David's Lord and Gideon's friend
Will help his servant to the end.

(From Quiet Talks on Service, by S. D. Gordon.)

The enclosed dollar is for the orphans and crippled children.

Sincerely,

Mrs. Cap.

Thank you for this offering for the orphanage and for the crippled children, Mrs. Cap. This is an in-

spiring poem, also, which you quote. We need a big scrapbook to keep all the good things which we like to save, don't we?—F.L.S.

Neshoba, Miss.,
Feb. 12, 1940.

Dear Mrs. Steele;

I am eleven years of age and in the fifth grade. My teacher is Mrs. Johnson. I am a member of the Emmanuel Baptist Church and would like to join the circle. Our pastor is Rev. C. C. Weaver. My Sunday school teacher is Mrs. Minnie Kelly. I like her very much.

Sincerely yours,
Evelyn Coghlan

You've introduced your teacher, your pastor and your Sunday school teacher, Evelyn. Now we want to know more about the little girl whom they teach and to whom he preaches. When you write again, won't you tell us more about yourself, your hobbies, what you like to do most, what you hope to be when you grow up — and everything? Won't you? We welcome you to the circle.—F.L.S.

Silver Creek, Miss.,
Feb. 12, 1940.

Dear Mrs. Steele;

I am a little girl eight years old. My birthday is December the 11th. I am in the third grade and Mrs. Hazel Berry is my teacher. I go to Calvary Baptist Church, Sunday school and B. Y. P. U. Our pastor is Rev. C. O. Daniels and my Sunday school teacher is Mrs. J. F. Sharpe. I love my teachers and our pastor. I haven't any little brothers or sisters to play with though I have two grown brothers. They are good to me. Mother and Daddy are still living. I am sending twenty-five cents for the orphanage.

Your new friend,

Eudora Benson

Eudora, you may miss having brothers and sisters near your age, but it is rather nice being the pet of the grown brothers, isn't it? Thank you very much for sending your gift for the orphanage.—F.L.S.

Alva, Ky.,
Feb. 13, 1940.

Dear Mrs. Steele;

I still keep up with the Circle in the Record, although I have not written myself in a long time.

I finished my requirements for graduation from high school last semester, but am finishing out the year anyway and taking some commercial work.

It has been awfully cold here lately. From the weather reports I think even the deep South had lots of snow and cold weather.

Enclosed you will find \$2.00 to be divided between the two causes.

Lura Clark

Lura, we have missed hearing from you, and it is good to have a letter from you again. You are showing excellent judgment to keep on in school and learn all that you can, even if you do have enough units for graduation. We are happy to have these two dollars for our causes. Thank you for your help.—F.L.S.

Slate Springs, Miss.,
Feb. 13, 1940.

Dear Mrs. Steele;

I am sending you \$5.00 for Miss McLellan's scholarship at B. B. I. This is one-tenth of my rental check which I received today. Our Sunday school takes a collection for the orphanage once a month and I give to that cause through the Sunday school.

My brother is also sending \$1.00 for Miss McLellan.

A Friend.

Friend, I'd like for you to know how very much you are helping this good cause with your tenth. Your gift and your brother's are greatly appreciated.—F.L.S.

Batesville, Miss.,
Feb. 15, 1940.

Dear Mrs. Steele;

I would like to be a member of the Children's Circle. I am a girl fifteen years old. I go to school at Curtis. My teacher is Mrs. Loraine Traywick. I do not have any money for the orphans this time but hope I will next time. I read the Baptist Record every week. I hope to see this in print as I want to surprise my mother.

With love,
Irene Shields.

We are glad to have you for a member of the Children's Circle. Irene. Write us what your mother said when she read your letter.—F.L.S.

Dear Mrs. Steele;

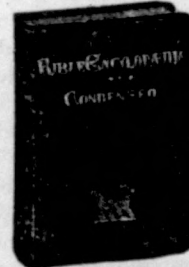
We thank you and the Children's Circle of Mississippi for the \$5.00 just received to aid Miss Annie Laurie McLellan in her expenses here at the Baptist Bible Institute. We join her in gratitude for your confidence and help and for your prayers.

We are having, I think, the best session at the Baptist Bible Institute (Continued on page 13)

For Speedy
HEADACHE
Relief
STANBACK
DOES NOT LEAVE YOU UPSET

HOLMAN Bible Encyclopedia CONDENSED

A Compendium of Scriptural Information
In Compact Form, Size 8 x 5 1/2 Inches,
Printed on Thin Bible Paper
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Baptist Record

Baptist

AUBER J. V.
LUCY CARL
OXFORD

Follows a record of course record of the association column the number of the association, the represents the number of the association course during 19 the number of av association. Five state had more churches to take Study Course. T as two years ag tion in the state fifty percent. Th Why not be am sionary Baptist t has, not only a T a Training Scho

*—Represents 50% or more chu Course.

Alcorn ..
Benton ..
Bolivar* ..
Calhoun ..
Carroll ..
Chickasaw ..
Choctaw ..
Clarke ..
Clay ..
Columbus ..
Copiah ..
Covington ..
Deer Creek ..
DeSoto ..
Franklin ..
George ..
Green ..
Grenada ..
Gulf Coast ..
Hinds-Warren* ..
Holmes ..
Itawamba ..
Jackson* ..
Jasper ..
Jeff Davis ..
Jones ..
Kemper ..
Kosciusko ..
Lafayette ..
Lauderdale* ..
Lawrence ..
Leake ..
Lebanon ..
Leflore ..
Lee ..
Liberty ..
Lincoln ..
Madison ..
Marion ..
Marshall ..
Mississippi ..
Monroe ..
Montgomery ..
Neshoba ..
Newton ..
Noxubee ..
Oktibbeha Co. ..
Panola ..
Pearl River ..
Perry ..
Pike ..
Pontotoc ..
Prentiss ..
Rankin ..
Riverside ..
Scott ..
Smith ..

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

Follows a record of our study course record for 1939. The name of the association, then in the first column the number of churches in the association, the second figure represents the number of churches in the association that had a study course during 1939, the last figure the number of awards issued to that association. Five associations in the state had more than half of their churches to take a Training Union Study Course. This is encouraging as two years ago only one association in the state had as many as fifty percent. This list must grow. Why not be ambitious as a Missionary Baptist to see every church has, not only a Training Union, but a Training School!

*—Represents association with 50% or more churches having Study Course.

Alcorn	24	2	72
Benton	13	3	46
Bolivar*	13	7	226
Calhoun	36	5	145
Carroll	16	1	17
Chickasaw	15	2	120
Choctaw	24	1	43
Clarke	20	1	27
Clay	10	1	85
Columbus	11	3	107
Copiah	29	11	400
Covington	18	6	143
Deer Creek	19	6	360
DeSoto	11	2	126
Franklin	26	4	72
George	5	1	38
Green	18	6	111
Grenada	94	2	36
Gulf Coast	14	4	132
Hinds-Warren*	29	16	1,702
Holmes	18	3	113
Itawamba	16	1	12
Jackson*	7	5	119
Jasper	21	5	99
Jeff Davis	15	4	86
Jones	34	6	289
Kemper	17	0	0
Kosciusko	31	4	120
Lafayette	20	3	134
Lauderdale*	35	21	954
Lawrence	19	5	117
Leake	28	4	66
Lebanon	6	2	26
Leflore	6	2	26
Lee	32	7	354
Liberty	12	0	0
Lincoln	33	9	373
Madison	7	1	7
Marion	22	4	113
Marshall	16	0	0
Mississippi	26	7	210
Monroe	16	2	29
Montgomery	21	1	19
Neshoba	20	8	285
Newton	23	6	231
Noxubee	10	2	43
Oktibbeha Co.	15	2	128
Panola	18	4	101
Pearl River	28	4	136
Perry	17	3	150
Pike	22	10	512
Pontotoc	32	2	61
Prentiss	14	2	50
Rankin	31	9	426
Riverside	19	4	142
Scott	26	4	86
Smith	41	6	121

Sunflower	14	4	163
Tallahatchie	15	3	71
Tate	15	0	0
Tippah	26	4	281
Tishomingo	19	0	0
Union	13	3	42
Union Co.	27	3	85
Walthall*	15	8	223
Wayne	21	5	114
Winston	22	3	141
Yalobusha	24	6	178
Yazoo	20	4	86
Zion	30	0	0
Totals.....	1,459	305	11,727

River Avenue, Hattiesburg, Adds Second Intermediate Union

Because the Intermediate union had grown too large, and with a few unreachd possibilities, the River Avenue church, Hattiesburg, had organized Intermediate Union No. 2. Congratulations, Intermediates, this will give you a better opportunity to train in church membership. This is a new church, just a few years old. It started right, organized to carry out the full commission. Leaders in the Training Union are: Pastor E. M. Bilbo; Director, Wallace Harrell; Asso. Director, Johnnie Ray Welford; Secretary, Mrs. Fay Welford; Intermediate Leader of No. 1, Mrs. Yvonne Clark; Intermediate Leader of No. 2, Ollie Welford; Junior Leader of No. 1, Mrs. Ross Hilton; Junior Leader of No. 2, Miss Merle Weddle; Story Hour Leader, Mrs. Wallas Harrell. During the year 1939 they issued 121 Training Union awards. A splendid church with a progressive program.

Union County Associational Report

The first Union County B.T.U. meeting in 1940 was held with the New Albany Baptist Church with the following churches represented: Glenfield, Ingomar, Myrtle, New Albany, Macedonia, and Wallerville. Mr. Edward Daniel directed the singing for the afternoon with Miss Ruby Funk at the piano. Mr. Herman Ledbetter conducted devotional and L. A. Pyle, director, gave a wonderful talk on "The Value of a Training Union in Every Church."

For thirty minutes each department had its own separate conferences led by the county leaders. The last forty-five minutes was well spent and well worth anybody's time hearing the talk "The B.T.U.'s Place in the Church," by Dr. Noble B. Armstrong, Columbus. Yearly report by County Secretary and adjourn with prayer by Dr. Armstrong.

Mt. Zion B. T. U., Simpson County

The B. T. U. has been a very successful organization so far, proving to be both helpful and entertaining in many ways.

We are expecting to go forward with more interest and better success than ever before, after taking the study course. There were twenty

members who studied the Senior B. Y. P. U. Manual.

New officers were elected as follows:

President—Mrs. B. E. Padgett
Vice-Pres.—R. T. McMillan
Bible Readers Leader—Helen Roberts

Treas.—Geraldine Griffith.
Cor. Sec.—Miss Vivian Breland
Rec. Sec.—Edward Berry
Chorister—Delma Roberts
Pianist—Miss Ophie Berry
Group Captain No. 1—Inez Roberts; Group Captain No. 2—Graves Windham; Group Captain No. 3—Bettye Rose McCaskill; Group Captain No. 4—Edwina Herrington.

We are hoping them much success which does not come by the efforts of the individual alone, but by each member doing his part.

The Junior B. Y. P. U. is also expecting great progress. With their very efficient leader Mrs. Hubbard Berry, they have studied the Junior Manual and reorganized. There were ten members who took the course.

—Vivian Breland,
Corresponding Secty.

CHILDREN'S CIRCLE—

(Continued from page 12)

and to me this great school is coming to an increasingly large place in the history and work of Southern Baptists. The Children's Circle will rejoice with us in the unusual blessings which have come upon our mission work in New Orleans and in Southern Louisiana.

Please ask the young people to keep the Baptist Bible Institute in their hearts and in their prayers and to often remember us by name. Again thanking you, I am

Yours cordially,
W. W. Hamilton, Pres.

—
Jackson, Miss.,
Feb. 8, 1940.

Dear Children's Circle:
Please accept our thanks for your contribution of \$6.10 to the General Support Fund.

Your continued interest and support is deeply appreciated.

Sincerely yours,
W. G. Mize, Superintendent
BAPTIST ORPHANAGE

S. S. ATTENDANCE

Jackson, Calvary Church	708
Jackson, Davis Church	168
Jackson, Southside Church	68
West Laurel Church	541
Meridian, First Church	501
Meridian, Southside Church	267
Meridian, 15th Avenue	252
Meridian, 41st Avenue	212
Meridian, 8th Avenue	175
Highland, Meridian	171
Poplar Springs, Meridian	98
Crystal Springs Church	219
State Line Church	77
Vicksburg, First Church	340
Eden Church	28
Hattiesburg, 38th Avenue	103
New Albany Church	307

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Do false teeth drop, slip or wobble when you talk, eat, laugh or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No gummy, gooey, pasty taste or feeling. Get FASTEETH today at any drug store.



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B. S. U. MAKES PROGRESS AT MISSISSIPPI STATE

The week of January 29 to February 3 was a week of great activity in B. S. U. work at Mississippi State College. Miss Lucy Carleton Wilds conducted a wonderful study course Monday through Friday. She taught the book "What We Believe" to one of the largest groups ever to attend a study course here. Everyone who attended seemed to have received a blessing by having come. Miss Wilds was also present at the B. S. U. Council meeting Tuesday night.

On Saturday afternoon, February 3, the B. S. U. Council from M. S. C. W. came over to State for a joint council meeting. A half hour was devoted to making pictures of the two groups. About 65 students from the two campuses then met for a very interesting program. The theme of the meeting was Avoiding Leakage of College Youth's Power. Discussions were led by Julia Herring, president of the M. S. C. W. Council, Quinn West, and Wilma Backstrom. Almost all the students took part in the discussions. After the discussions Miss Lucy Carleton Wilds brought an inspiring message using the theme of the meeting as her subject.

At 6:15 the members of the two councils enjoyed a delightful meal together in the cafeteria. At 7:15 the group came back for more inspiration. Miss Rhobia Taylor, student secretary at M. S. C. W., led the students "From the College Gate to the Church Door." The climax of the meeting was reached when brother E. C. Farr, field worker of the State Mission Board, brought his message. He threw out a great challenge. "You come from campuses where more than 1,200 Baptist students are looking to you for spiritual food. What are you going to feed them?"

At nine o'clock the boys of the "Army" hated very much to see them leave, but the ladies of the "Navy" just had to go. All present had resolved to accept the challenge and build their levees higher in order to face the strong currents they are sure to face.

REDEDICATED TO A TASK

By Porter Routh, Shawnee, Okla.

Oklahoma Baptist Training Union officers and workers rededicated themselves to the objective of presenting the Training Union program to every church in Oklahoma during 1940 at the fifth conference held at Chickasha, January 15-16.

Stirred by the positive challenge and constructive program presented by Secretary Robert S. Bazzell, one associational officer after another pledged support to the S-(scrutinize) O-(organize) S-(stabilize) appeal issued. Then in a climatic concluding service, these same officers knelt with Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board, to ask God's guidance in their work for the year.

Dr. Holcomb called on the associational officers to realize their personal responsibility in the far-reaching program. He asked them to double the number of churches with Training Unions in Oklahoma

within the next year. At the present time 512 of the 1058 churches in the Sooner state have one or more Unions.

In the program presented by Secretary Bazzell, plans were made to make a survey of the prospects before the state Training Union Convention meets at Oklahoma City, March 15; to organize Unions in every church in the state where possible before the end of Falls Creek Assembly on August 15; and to stabilize all of the unions by setting the goal of a study course in every church before the Oklahoma General Convention meets at Tulsa on November 15.

More than 575 representatives, the largest number in the five years the conferences have been held, representing 28 of the 33 associations in Oklahoma took part in the conferences and general meetings.

Southwide workers present for the conference, in addition to Secretary Holcomb, were Mr. and Mrs. J. E. Lambdin, W. A. Harrell, Clay I. Hudson, C. Aubrey Hearn, B. B. McKinney, E. E. Lee, Frank H. Leavell, and Miss Elaine Coleman. Oklahoma workers attending were Secretary Bazzell, Miss Sophia Duerksen, Mrs. Watson Hibbert, Mrs. J. W. Barron and Mrs. W. H. Crowder. Dr. W. A. Criswell was the host pastor.

BAPTISTS IN NATCHEZ

By W. A. Sullivan

Twelve years ago, the First Baptist Church, Natchez, at that time the only white Baptist church in Adams County, had a resident membership of about 500 members. The resident membership of this church now is above 900.

Two years ago the writer assisted in the organization of West Side Church in Natchez. This church began with a membership of less than twenty. The membership now numbers about 200. West Side Church from the time of its organization has met a vital need in the religious life of the city. A lot for a church building has been secured and the church expects to begin building a house of worship at an early date. Brother James A. Smith, a senior at Mississippi College, is pastor.

Last October West Side Church and the First Church cooperated in a religious census of the town and community. We discovered about 200 Baptists not members of either of the two churches here. Since that time about 50 have united with the First Baptist Church.

At this time there are probably 150 non-affiliated Baptists in Natchez.

SHADY GROVE

The W.M.S. of Shady Grove Baptist Church has pieced a quilt and anyone who is interested in the progress of church work, we will appreciate a donation for their name to be put on our quilt.—Mrs. S. M. McCullough, Ruth, Miss., Rt. 2.

"And so you work in the composing-room! Isn't that fine!"

"I've been here ten years."

"Won't you sing something you've composed?"

UNITED STATES' PART IN DEVASTATION OF CHINA DEPLORED

Whereas, Ninety-five per cent of the silk used in the United States is purchased from Japan, besides other goods to the value of millions of dollars; and

Whereas, Japan now facing bankruptcy cannot finance war against China without funds from trade with the United States; and

Whereas, We, the women of the Missionary Society of The First Baptist Church, Pineville, Louisiana, cannot wear with comfort garments, the price of which goes to buy American-made implements of war with which millions of Chinese women are made homeless, husbandless, ravaged, naked, destitute wanderers; nor do we want our children to make merry with toys the cost of which pays for bombs and machine guns that have made and are making hundreds of thousands of children, both in China and Japan, starving, freezing, dying orphans;

Therefore: Be it Resolved:

First, That we reiterate our abhorrence of the demoniacal, ruthless war waged against China by the Militarists of Japan.

Second, That we deplore the fact that our Federal Government has hidden behind technicalities in not forbidding trade with Japan and sale of war materials to Japan by United States manufacturers, and junk dealers, without which Japan cannot continue her devastation of China.

Third, That we pledge ourselves neither to buy goods made in America from raw materials brought from Japan, nor other articles "made in Japan."

Fourth, That we importune our merchants to desist from buying and retailing Japanese goods.

Fifth, That we implore others who love justice and mercy to join with us in creating a sentiment against our country's part in destruction of China, so strong that it will inspire Congress with sufficient courage to so legislate that the cry of Chinese blood from the ground against us will be silenced.

Sixth, That copies of these resolutions be sent to our Representatives and Senators in Congress.

Committee:

Mrs. H. M. Weathersby
Mrs. J. G. Harris
Mrs. J. E. Brakefield.

Clarence—I dreamed last night that I proposed to you. I wonder what that's a sign of?

Mary Lou—It's a sign that you have more sense when you're asleep than when awake.

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by Enos K. Cox of Gloster, Miss.

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IN MEMORIAM

The life of our friend, Julius Floyd Alford, was like unto this, a great stream. Always quiet, calm, peaceful. "In quietness and in confidence shall be your strength," was a motto of his life. His gentleness made him great.

He was born April 5th, 1866, in Rankin County. Here he spent his life. Near his beloved church, Briar Hill, he made his home and became a power in his quiet way in the community. Young as well as old will miss his silent influence. As quietly as he lived, so quietly he passed away. A sudden heart attack bore him hence on December 30, 1939. His nearly 73 years, while unassuming, were filled with good works and loving deeds. He leaves behind his affectionate wife and three step sons to whom he was indeed a father. He leaves scores of friends who will miss him for what he was. He leaves a church membership which he served faithfully as a deacon for many years. May the Saviour whom he loved so well become to each of us, left behind, just the Friend he was to him.—Miss M. M. Lacky.

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Comparative Arms Budgets
Comparative Military Strength

THE BAPTIST RECORD
Jackson, Miss.

ELLISVILLE SERVE F

The Sunbeamville Baptist W. efficient direction Mrs. H. A. Dun Week in a most planned manner morning, Feb. 4. E. Greene, b spirational mess and parents on ing God Throu The Sunbeams were special g served seats ma colors. The Sun the morning ser Watchword and

During the v ties were enga noon the child valentines with ture verses and on them, to ser ward of the Laurel. Then on the Emma Lea W.M.S. who spo entertained the ents. Members young people's ters, brought a this meeting Sunbeams."

On Friday aft Dunahoo and M tertained the S ive Sunbeams, a lovely valent dren presented on "Love." Aft children and p lightful valenti tests, after wh entine party p Mrs. Jeff Walt Director of W. tist Church.

BAPTIST ST M.

"Avoiding I Youth's Power' the joint B. S. of M. S. C. W Saturday after Feb. 3, at Stat one of several ings held this grams and plan student problem

An open for which each me forum consisted building a "lev stand the "sar which one meet of modern-day "sandbags" wi ments might make our abili with problems These discussio Herring and V M. S. C. W. and Miss Rhobia retary from M talk on "Fron Church Door." Wilds pointed c lems and situat sent themselves lege which, if be easily over the program w C. Farr on "H

ELLISVILLE SUNBEAMS OBSERVE FOCUS WEEK

The Sunbeam Band of the Ellisville Baptist W.M.U., under the efficient direction of their leader, Mrs. H. A. Dunahoo, observed Focus Week in a most interesting and well planned manner. Beginning Sunday morning, Feb. 4, the pastor, Rev. W. E. Greene, brought a most inspirational message to the children and parents on the subject, "Finding God Through Our Children." The Sunbeams and their parents were special guests, sitting in reserved seats marked with Sunbeam colors. The Sunbeams took part in the morning service repeating their Watchword and rally cry.

During the week various activities were engaged in. One afternoon the children made beautiful valentines with appropriate scripture verses and missionary stories on them, to send to the children's ward of the State Hospital in Laurel. Then on Monday afternoon the Emma Leachman circle of the W.M.S. who sponsors the Sunbeams entertained the children and parents. Members of the circle and the young people's director, Mrs. Walters, brought a splendid program at this meeting on "Fostering Our Sunbeams."

On Friday afternoon, Feb. 9, Mrs. Dunahoo and Mrs. Jeff Walters entertained the Sunbeams, prospective Sunbeams, and their mothers at a lovely valentine party. The children presented a splendid program on "Love." After the program, the children and parents enjoyed delightful valentine games and contests, after which a delicious valentine party plate was served. Mrs. Jeff Walters, Young People's Director of W.M.U., Ellisville Baptist Church.

BAPTIST STUDENT UNION—M. S. C. W.

"Avoiding Leakage of College Youth's Power" was the theme of the joint B. S. U. Council meeting of M. S. C. W. and State College, Saturday afternoon and evening, Feb. 3, at State College. This was one of several joint council meetings held this year to discuss programs and plans, and to study the student problems of today.

An open forum was conducted in which each member took part. The forum consisted of a discussion of building a "levy" that would withstand the "sandboils" of problems which one meets in the complexities of modern-day society, and the "sandbags" with which re-inforcements might be made that would make our ability to meet and cope with problems more satisfactory. These discussions were led by Julia Herring and Wilma Backstrom of M. S. C. W. and Quin West of State.

Miss Rhobia Taylor, B. S. U. Secretary from M. S. C. W. gave a talk on "From College Gate to Church Door." Miss Lucy Carleton Wilds pointed out a few of the problems and situations that would present themselves after leaving college which, if visualized now, might be easily overcome. The climax of the program was a talk by Mr. E. C. Farr on "How the Church Aids

in the Constructive Task of Humanity."

Attending from M. S. C. W. were twenty-six cabinet members and Miss Rhobia Taylor and Dr. J. D. Franks. Cabinet members were: Julia Herring; Maxine McKinnon; Wilma Backstrom; Carolyn Eubanks; Virginia Mason; Angie Chapman; Margaret Longino; Wade Lilly; Mary Nell Waller; Ouida Bush; Louise Brooks; Lillian Hall; Velma Fern Carter; Betty Kelly; Katherine Brown; Laura Sue Ezell; Marie Anderson; Natalie Traxler; Nevella Harris; Dasidel Day; Yvonne Magee; Dorothy Brock; Winnie Lee Ray; Edna Palmer; Eva Dell Cunningham; and Doris Cole.

—Louise Brooks, Reporter.

BOOK STORE MANAGERS HOLD FORWARD-LOOKING CONFERENCE

By Don Norman, Nashville, Tenn.

Eighteen Baptist Book Store managers, from seventeen states and the Ridgecrest store, gathered in Nashville January 23-26, 1940, for what was declared to be "one of the best and most forward-looking" annual conferences the group has held. It was under the direction of Mr. George W. Card, secretary of the Sunday School Board's Department of Sales and Advertising.

The stores had exceeded their goal of \$825,000 in business for 1939 by \$1,000.

Special guests this year made valuable contributions to the conference-table discussions: Mr. J. F. Albright, of the Cokesbury Book Store, Dallas, Texas, who spoke on merchandising methods; Mr. Stevens Hughes, of Publishers' Envelope Company, Richmond, Virginia; Miss Mary Hunter, of the Foreign Mission Board, Richmond, Virginia; Mr. W. Wells Alexander, of The Distributors' Group, Atlanta, Georgia; Mr. Robert M. Griffin and Mrs. Lucy J. Dawson, of the Society for Visual Education, Chicago, Ill.

Visual Education material is the "baby" of our Book Stores, insofar as age is concerned. But the store managers and workers in the Sales and Advertising Department know the worth of this phase of the work and can give complete information to interested churches. Further, they are prepared to give competent help in arranging for trial demonstration of any equipment the churches are considering. Mr. Alexander, representing Ampro products, said that more than 400 churches in the South installed projection equipment for religious films last year.

The high calibre of efficiency at which the Sales and Advertising Department operates is shown in the tribute Mr. Alexander paid its New Visual Education Catalog—"the best I have seen." Pastors who are interested in a survey of the field should get this catalog from their state Baptist Book Store. Listed here are all types of equipment, including Ampro projectors and Society for Visual Education film-strip projectors, prices on films and filmstrips, sources of free films and filmstrips, rental prices on religious films, etc.

Mr. Card was ably assisted in his plans for the conference by Mr.

RESOLUTIONS BY MORRISON CHAPEL

"Whereas, the Governor of the State of Mississippi, the Honorable Paul B. Johnson, announced at a press conference that he would veto any liquor bill which the legislature might pass favoring the licensing of hard liquor; and

Whereas, he has expressed his disapproval of liquor licensing for which constant efforts have been made by liquor manufacturers and would-be sellers; and

Whereas, he is unimpressed by the argument that liquor license revenues will pay for worthy causes;

Therefore, be it resolved by the Morrison Chapel Baptist Church, Cleveland, Bolivar County, Mississippi, in conference assembled on February 4, 1940, That we express our gratification caused by the attitude of the Governor on the liquor question, and heartily commend him for his courageous stand on this issue.

Be it further resolved, That copies of this resolution be sent to Governor Johnson and to the Baptist Record.

Andrew Martin, Moderator
Hackett Dyre, Clerk Pro-Tem.

SOUTHSIDE

Southside Baptist Church enjoyed a fine B.T.U. study course last week, with brother Auber J. Wilds, Miss Lucy Carleton Wilds, Mr. Stockstill, and Miss Kirkland as teachers. There was an average attendance of sixty-five and a very fine spirit.

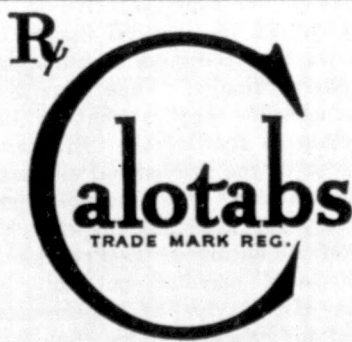
This week we are having a Sunday school study course. "True Functions of the Sunday School" is being taught by brother E. D. Estes, State Evangelists. During the intermission period brother Estes brings a brief evangelistic message.

We had fine services Sunday, good attendance and three additions, brother Estes bringing the message Sunday evening.

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Keith C. Von Hagen and Miss Thelma Brown, associates in his Department, and Mrs. Arthur T. Ford, office secretary, each of whom appeared on the program.

From the Sunday School Board's own staff came a number of speakers with informative and inspirational messages.



An excellent laxative in colds, relieves biliousness, sour stomach, bilious indigestion, flatulence and headache, due to constipation.

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GRAY

On January 25 at Coopersville, while Eugene Gray, aged 17 and his two brothers were hunting in the snow, Eugene fell down and his gun fell against a log and shot him, killing him instantly. He was a son of Jessie and Elmer Gray. He was a member of Line Creek Church, a fine Sunday school worker and singer, a noble Christian young man. The writer conducted the funeral services assisted by brother Holton, the Methodist pastor and brother Jordan, Baptist pastor at Morton.—D. W. Moulder.

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BETRAYING THE PROTESTANT POSITION

Editorial in The Christian Century

—o—

Millions of Americans must have been astounded last week when they learned that the Federal Council of Churches, speaking in the name of American Protestantism, had placed the seal of its approval on the President's appointment of an ambassador to the Vatican. No effort to take refuge behind a claim that this appointment is merely temporary could hide from straight-thinking citizens what was at stake. Appointment of an ambassador is a species of diplomatic recognition, and any claim that the appointment is temporary in no way affects the principle involved. But astounding as was this surrender of Protestant principles by the executive committee of the Federal Council, the information contained in The Christian Century's special report of the council's action, that Baptist representatives had spoken and voted for the resolution of approval, seemed incredible. Yet there has been no denial of our correspondent's report. It appears to be a fact that the Baptist representatives took an active part in this effort to place the Protestant stamp of approval on an act establishing special relations between the United States government and the Roman Catholic Church.

How could the Baptist representatives at the meeting of the Federal Council's executive committee have brought themselves to do it? The first reaction of American Baptists to the announcement that the President was sending a special envoy to the Vatican had been immediate, clear, American and Protestant. Within twenty-four hours after the White House gave out the news, Dr. Louie D. Newton, associate secretary of the Baptist World Alliance, had confronted Mr. Roosevelt with six searching questions in which lay implicit the historic Baptist position on separation of church and state. So searching, in fact, were those questions that the President has as yet given no answer to them. Later, the public relations committee representing the three principal Baptist conventions, headed by Dr. Rufus W. Weaver, placed the Baptist protest personally before the President. No new facts have come to light to change the situation since those initial Baptist efforts to preserve "a free church in a free state." On the contrary, the one new fact which has been discovered—as to how the appointment to the Vatican was originally slipped over on the officers of the Federal Council—should have added to the misgiving with which Protestants view the whole affair.

Yet this does not alter the fact that the Baptist strength at the Federal Council meeting on January 26 was thrown unreservedly behind the resolution approving what President Roosevelt had done. Dr. Weaver is said to have taken a conspicuous part getting the resolution of approval adopted. And such other Baptist votes as were in the meeting were all cast in approval. In the light of Baptist pro-

nouncements at the great gathering of the Baptist World Alliance in Atlanta last summer, and at the various denominational conventions held since then, one would have said that it couldn't happen. But it did happen. The Baptist representatives approved the impending departure of an American ambassador to the court of the Roman pontiff—and hoped that his presence there would prove only temporary!

We refuse to believe that these Baptist votes of approval really represented the Baptist of the United States, just as we refuse to believe that the Federal Council vote represented American Protestantism as a whole. As soon as the churches, the ministers, the members of congregations throughout the nation wake up to what has happened, its implications for Protestantism and for the democratic American doctrine of separation between church and state, we expect to see a rank-and-file uprising that will jar denominational and interdenominational headquarters, and register like an earthquake on the White House seismograph.

For the American Protestant rank and file is beginning to grasp the situation in its simple essentials. Ignoring all irrelevancies, it has seen four steps taken which have immense meaning in linking the government of the United States into special relations with a single religious organization.

1. It has seen the President of the United States appoint a representative with "ambassadorial rank" to the Vatican. It has voted that the President was careful to state that this ambassador was not sent to the temporal sovereign who reigns over Vatican City state, but to the pope as head of the Roman Catholic Church. In conversation with callers, the President is reported to have said that he knew he could not get from Congress approval for the appointment of an ambassador to Vatican City state. Whether that knowledge influenced the step which he took is, for the present, immaterial. The fact is that an ambassador has been sent by the head of the government of the United States to the pope in his capacity as head of a church.

2. The American public has seen that the Vatican accepted the coming of Mr. Taylor as the coming of an ambassador, and as an earnest of coming permanent diplomatic relations between the American state and the Roman Church. The apostolic delegate at Washington acknowledged Mr. Taylor's appointment as that of "the representative of the President of the United States of America with the rank of ambassador extraordinary." Pope Pius XII announced the appointment to the cardinals as that of the "first ambassador of the provisional embassy at the Vatican." And the pontifical directory for 1940 put the church's view of the nature of the President's appointment beyond question by listing Mr. Taylor as "representative of his excellency, the President of the United States, with the rank of ambassador."

3. Despite the efforts which are now being made to disguise the implications of this appointment by

claiming that it is only temporary, the President himself emphasized, in his original letter to the pope, the fact that his ambassador would be expected to cooperate with the papacy in dealing with problems of world readjustment in the post-war period. This left the door wide open for a diplomatic relationship which could continue as long as post-war readjustments continue—which is to say, for a century or centuries. The "temporary" qualification, as has been said, has no vital bearing on the fact that the ambassador has been established, but the American public is at least becoming aware that this is something which has been brought to the front only since the breaking of the storm of public disapproval at the President's act.

4. The public has also not failed to notice that the notification of Mr. Taylor's appointment as ambassador at the Vatican has been followed, for the first time in our national history, by an official call from the apostolic delegate in Washington as diplomatic representative of the pope on the President of the United States. The significance of this call is not to be overlooked in judging how far the President has gone in establishing special relations between this government and a single church.

There are other factors bearing on this un-American appointment which are not without importance. There is, for example, the question as to whether America's peace efforts should be tied up with those of any organization capable of bestowing such blessings as the papacy bestowed on Italians bombers in Ethiopia and Franco reactionaries in Spain. There is the question as to the motives which may have inspired the President to act at this particular time. There is the question as to why the White House used the method which it did (see the editorial, "In Justice to the Federal Council," in our issue of January 24) to slip this appointment over on uninformed Protestant leaders. All these matters will undoubtedly be discussed again and again in the consideration of the Taylor appointment which is just starting. But they are marginal questions. They do not bear directly on the main issue, as do the four facts which we have enumerated.

Neither does the claim that Mr. Taylor is to have part in a vastly important and necessarily secret peace move, heading up in the Vatican, have any relevancy to the main issue. It is quite possible that such a move is under consideration, or even under way. It is quite possible that Mr. Roosevelt may want to have some part in it, and may be honestly convinced that it stands a better chance of success if he does. But why mix that up with the appointment of an ambassador to the Vatican? President Wilson had a personal representative in Colonel House who took a leading part 25 years ago in any number of efforts to work out a peace, but he never found it necessary to accredit him as an "ambassador extraordinary" either to the pope or to anybody else. President Roosevelt has any number of ways of letting his views be known to the pope short, far

short of appointing an ambassador to the papal court. If the pope refuses to permit the American chief executive to bring his views and influence to bear on a peace effort without American diplomatic recognition of the papacy, then that is in itself sufficient evidence that this government has no business taking this step.

There is just one thing to look at without blinking in the situation created by the Taylor appointment: the President of the United States has sent a diplomatic representative with ambassadorial rank from the United States to the head of a church. The act strikes straight at the root of the American system. It flouts the principle of entire separation between church and state written into the Bill of Rights by giving a special position to one church in its relations with this government. We are glad to see, from the report in our news section in this issue, that the pastors of Ohio in their convention at Columbus last week pierced straight through to the essential issue involved and put themselves unequivocally on record against any such desertion of the historic American position. We believe that it is only a matter of time—and very short time, at that—before Protestants generally will turn their attention from the marginal aspects to the central issue which is involved in this appointment. When they do, a roar of protest will break over the White House, the Federal Council, and all those Protestant spokesmen who have been willing to compromise on this basic principle. But first of all, we expect that protesting roar to break in the ears of the Baptist representatives who failed to measure up to the test of the Federal Council ballot.

B. T. U. ATTENDANCE

Jackson, Davis Memorial	111
Jackson, Southside	62
Eden Church	20
Vicksburg, First Church	174
State Line Church	43
Crystal Springs Church	89
New Albany Church	74
West Laurel Church	253
Pascagoula Church	76
Hattiesburg, River Avenue	75
Bethlehem, Jones County	88

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